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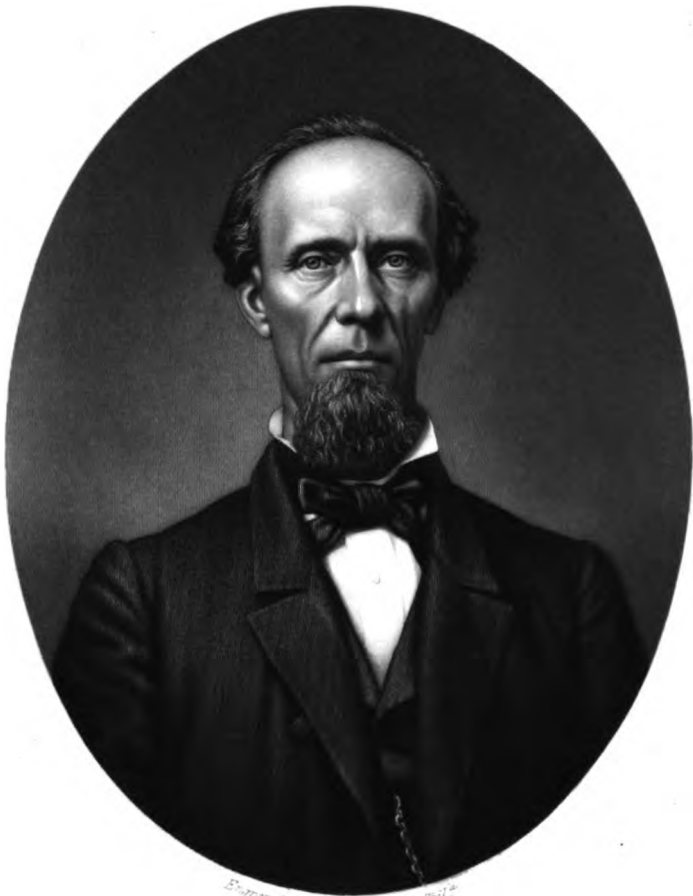
*The Pulpit and Intelligencer of
the Associate Reformed Presbyterian Church*

General Synod, Synod of the West,
Associate Reformed Presbyterian Church (1802-1822)



2394

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Engraved by Samuel Sartain, Phil^a

Alfred Russel Wallace

MEMBER OF THE UNITED STATES GEOLOGICAL SURVEY, AND OF THE UNITED STATES GEOGRAPHICAL SOCIETY

THE PULPIT

AND INTELLIGENCER OF THE

ASSOCIATE REFORMED-PRESBYTERIAN

CHURCH.

CONSISTING OF

SERMONS BY THE MINISTERS

OF THE FIVE SYNODS

AND

DENOMINATIONAL INTELLIGENCE.

EDITED BY

REV. JAMES PRESTLEY.

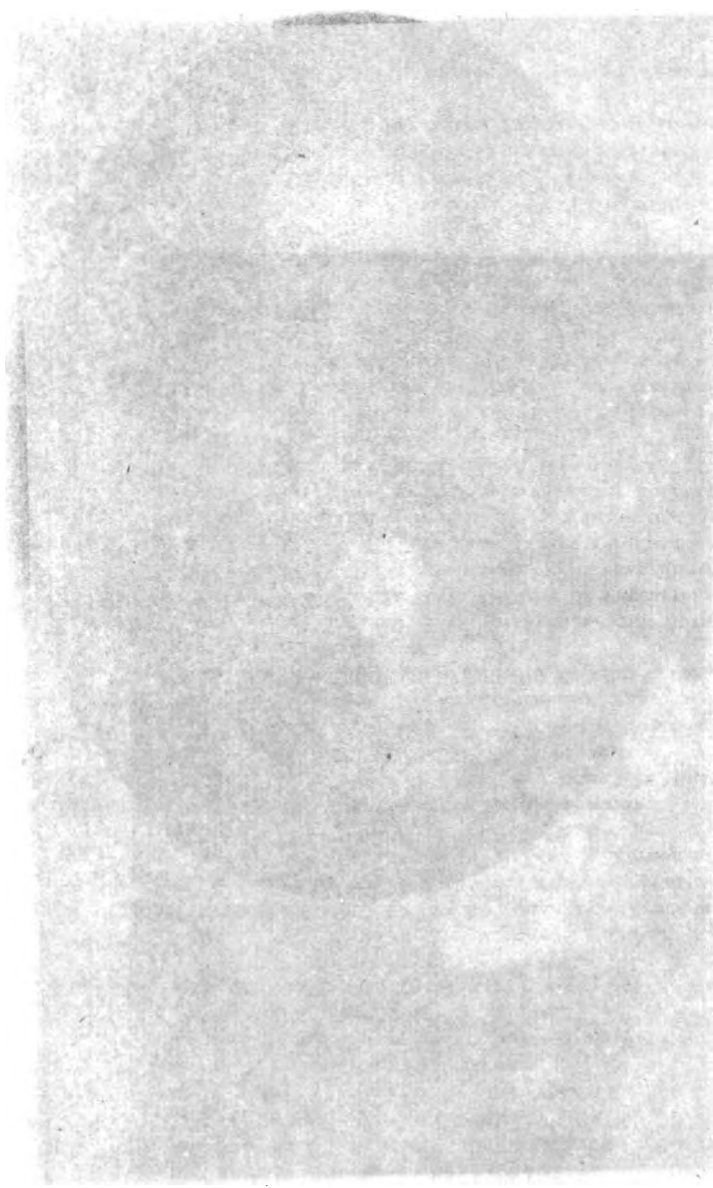
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1854.





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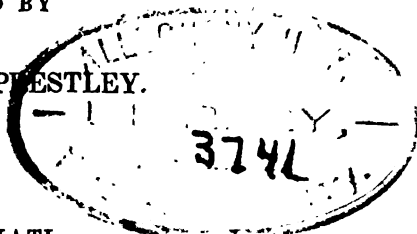
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FOURTEENTH GENERAL SYNOD OF THE WEST.

THE Fourteenth General Synod of the West met in Xenia, Ohio, on the 17th day of May, A. D. 1854, at 10 o'clock, A. M., and opened with a sermon by the Moderator, Rev. A. Sharpe, D. D., and prayer.

The following is the roll of the delegates to this General Synod, viz:

PRESBYTERY OF MONONGAHELA.

Ministers.

Rev. J. T. Pressly, D. D.,
" J. Ekin, D. D.,
" D. R. Kerr,
" G. K. Ormond,
" Jos. Clokey,

Ruling Elders.

Mr. W. Hall,
" Alex. McConnell,
" J. Rutherford,
" Jos. M. Long,
" Wm. Watt.

FIRST PRESBYTERY OF OHIO.

Rev. Jos. Claybaugh, D. D.,
" J. Y. Scouller,
" H. Allen,

Mr. S. W. Stewart,
" T. Pinkerton,
" J. McDannel.

SECOND PRESBYTERY OF OHIO.

Rev. E. B. Calderhead,
" J. Duncan,
" R. Ross,

Mr. J. Robison,
" J. S. Findley,
" J. Marquis.*

PRESBYTERY OF THE LAKES.

Rev. J. H. Pressly,*
" H. H. Thompson,

Mr. J. K. Caldwell,
" J. W. Hill,

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MINUTES OF GENERAL SYNOD.

PRESBYTERY OF BIG SPRING.

*Ministers.**Ruling Elders.*

Rev. A. Sharpe, D. D.

Mr. J. Wilson,*

PRESBYTERY OF INDIANA.

Rev. R. E. Stewart,

Mr. A. F. Martin,

" J. R. Walker,

" T. Butler.*

PRESBYTERY OF STEUBENVILLE.

Rev. H. Parks,

Mr. J. Thompson,

" J. Andrews,

" C. Warfel,*

" Alex. Wilson,

" J. R. Dickey,*

" S. Taggart,

" J. McNary.*

PRESBYTERY OF BLAIRSVILLE.

Rev. S. Jamison,

Mr. S. Gill,

" D. H. Pollock,

" T. Sloan,*

" M. Clarke,

" J. B. Mitchell.

PRESBYTERY OF CHILLICOTHE.

Rev. Wm. T. Findley,

Mr. Peter Platter,

" D. Macdill,

" J. W. Baldrige,

" T. McCague,

" J. McClanahan.

PRESBYTERY OF SPRINGFIELD.

Rev. L. H. Long,

Mr. T. A. Reed,

" R. W. Henry,

" David Millen.

PRESBYTERY OF MANSFIELD.

Rev. J. Johnson, D. D.,

Mr. John Hearst,

" D. F. Reid,

" Robert Still.*

FIRST PRESBYTERY OF ILLINOIS.

Rev. J. M. Gordon,

Mr. John Sigerson,*

" M. M. Brown,

" John Reed.

SECOND PRESBYTERY OF ILLINOIS.

Rev. J. C. Porter,

Mr. W. R. Jamison,*

" R. Ross,

" J. C. McCreary,*

" G. W. Gowdy,

" J. Pinkerton.

" Elijah McCaughey,*

PRESBYTERY OF IOWA.

Rev. W. M. Boyse,

Mr. R. Reed,

" R. N. Fee,*

" W. Kennedy.*

PRESBYTERY OF MICHIGAN.

Ministers.

Rev. J. N. Pressly,
 " W. S. Canning,
 " B. L. Baldridge,

Ruling Elders.

Mr. Wm. R. Berryhill,
 " R. Ginn,
 " A. Kirkpatrick.*

PRESBYTERY OF LAWRENCE.

Rev. Wm. A. Mehard,
 " W. G. Reed,

Mr. W. S. Rankin,*
 " T. Alford.*

PRESBYTERY OF BUTLER.

Rev. Isaiah Niblock,
 " John N. Dick,
 " J. Irvine,

Mr. S. G. Purvis,
 " J. Hall,*
 " D. Graham.*

PRESBYTERY OF SIDNEY.

Rev. J. K. Andrew,
 " J. R. Findley,
 " J. F. Hutchison,

Mr. J. Sawyer,*
 " E. R. Glenn,*
 " R. Mackey.*

Those marked (*) were not present.

On motion, Synod had a recess until 2 o'clock, P. M.

2 o'clock, P. M.

Synod met and proceeded to business.

Rev. Joseph Claybaugh, D. D., was elected Moderator.

It was

Resolved, That as there are delegates from our sister Synod of New-York, Ministers and Elders, they be invited to sit with us as corresponding members.

They were so invited by the Moderator.

The names are,

MINISTERS.

Rev. J. B. Dales, D. D., of Philadelphia Presbytery.

Rev. T. T. Farington, of Washington Presbytery.

Rev. John Herron and Rev. Isaiah Faries, of Caledonia Presbytery.

Rev. J. Forsythe, jr., D. D., of the Presbytery of New York.

RULING ELDERS.

S. C. Huey, of Philadelphia Presbytery.

J. Cameron, Caledonia Presbytery.

Called for reports, &c.

The Presbytery of Blairsville reported, as follows:

REPORT.

In the kind providence of God the lives of our members have been preserved during another year. Our congregations are, generally, in a prosperous condition, and we trust our labors have not been wholly in vain. During the past year Presbytery has engaged to the full extent of her ability in exploring destitute regions, and succeeded in the location of stations which we trust will, with fostering care, ere long become self-sustaining congregations. And with a view to this, our member of the Committee of Missions has been instructed to ask a degree of aid in our behalf.

In pursuance of a call addressed to him by the Blairsville and New Alexandria congregations, Mr. Matthew Clark was, in August last, ordained and installed pastor of said congregations. Also, Mr. Samuel Brown was, at the same time, ordained, and, in the following September, installed pastor of the Plum Creek congregation and connections.

In October a call was received, addressed to Rev. D. H. Pollock by Sewickley and West Newton, Mr. Pollock having been previously released from his former charge, which call has been since accepted.

Also, in pursuance of a call addressed to Mr. A. G. Wallace by Bethel and M'Keesport, and by him accepted, arrangements have been made for his speedy ordination and installation.

With the concurrence of the Bethel part of his charge, and with a view to his greater usefulness, at the request of the Union and Mechanicsburg congregations, Rev. Samuel M. Coon was released from Bethel and transferred to the above-mentioned congregations, in connection with Greenville, a missionary station under the care of this Presbytery, for which latter place, in order to carry out the objects of Presbytery, our member of the Committee of Missions is instructed to ask assistance.

The laborers, appointed to our bounds during the year, have generally fulfilled their appointments, and labored with acceptance.

That the blessing of the King and Head of the Church may rest upon you, and his Spirit preside in your deliberations, is the prayer of your brethren in Christ.

A statistical table accompanies this report.

The vote on the overture sent down by the Thirteenth General Synod, in this Presbytery, is as follows: 14 in favor; 3 against; 1 silent.

M. H. WILSON, }
JOHN C. BRAYSON, } *Committee.*

The Presbytery of Butler reported, as follows:

REPORT.

At this time we have but few things to say which are worthy of a place in our annual report. The following is a synopsis of the events which have taken place among us during the past year:

At our meeting in Lawrenceburg, June 22d, 1853, the pastoral relation existing between Rev. James H. Fife and the Lawrenceburg branch of his charge was by mutual consent dissolved, and all his labor, as pastor, given to Fairview and Mount Vernon congregations.

At a meeting held at Worthington, August 23d, 1853, Mr. Thomas Drennen presented a certificate from the Second Presbytery of Ohio, and was received as a probationer under our care. At the same meeting he

preached from texts previously assigned, trials for ordination, having before his transfer to us accepted a call from the united congregations of White Oak Springs and Evansburg. At a subsequent meeting in White Oak Springs, he was solemnly set apart to the office and work of a minister of the New Testament, by prayer and the laying on of the hands of the Presbytery, and was installed pastor of this charge, of which we trust the Holy Ghost has made him overseer.

At a meeting held in Allegheny City, September 29th, 1853, Rev. John Irvine, having presented a certificate of his good ministerial standing and dismissal from the Presbytery of New Brunswick, adhering to the Westminster Confession of Faith, and having expressed his entire approbation of the standards of our Church, and promising that so long as he remained a minister in our Church he would carefully abstain from, either in word or deed, doing anything contrary to the principles and practice of our Church, was received as a member of Presbytery.

At a meeting held in Butler, April 4th, 1854, a call was received from Putneysville and Pine Creek congregations, addressed to Mr. John A. Campbell, a probationer under our care, and was by him held for consideration. At the same meeting a call was received from Centerville congregation for one-half of the time of Mr. Robert M'Watty, a probationer under the inspection of the Lawrence Presbytery. This call now lies on our table. The vote of our Presbytery on the overture sent down by the last General Synod was, on the first part of it, *ays 14, non liquet 2*; on the 2d part, *ays 12, nays 3*.

At our meeting this spring Presbytery concluded to establish a Presbyterian Academy in the village of Petersville, in Butler county. It is expected that this school will be opened as soon as a suitable teacher can be secured to take charge of it.

A Committee also was appointed to make arrangements with the people of New Bethlehem in Clarion county, in reference to the establishing of a similar school in that village, and we hope the result of this will be the opening of an academy in that place under circumstances promising success.

W. C. POLLOCK, *Mod.*

J. N. DICK, *Clerk.*

The Presbytery of Lawrence reported, as follows:

REPORT.

On the 9th of August last, at a called meeting of Presbytery, the pastoral relation between Rev. R. W. Oliver and the congregation of Beulah was, at his request and with their consent, dissolved, and a call presented to him from the 2d Church, Philadelphia. This call was by him retained, Presbytery furnishing him with a certificate of dismissal to connect with the Philadelphia Presbytery.

On the 14th of September last, Mr. John Armstrong was received as a student of theology.

At Mahoning Church, March 28, 1854, Mr. Wm. G. Reed, a probationer certified from Monongahela Presbytery, was, in accordance with a call previously accepted, ordained to the holy ministry, and installed pastor of the joint charge of Mahoning and the Harbor.

The vote of the Presbytery on the overture of the last General Synod, to alter the Constitution of Synod in reference to overtures, is as follows: *Ayes none; nays 9*.

We desire your attention to the propriety and advantage of your appointing—and request you to appoint—a delegate to represent the Synod

in the approaching Synodical meetings of Presbyterian bodies in Great Britain and Ireland, and to present to their attention the relations of this Church to our common Presbyterianism, and also to agitated questions of morals in our land.

A statistical table accompanies this report.

W. A. MEHARD, *Mod.*

ROBERT AUDLEY BROWN, *Clerk.*

The Presbytery of Sidney reported, as follows:

REPORT.

In compliance with an act of the Second Synod of the West, held in Hamilton, Ohio, October, 1854, the ministers and delegates of sessions within the prescribed bounds of this Presbytery, met in Sidney on the 4th day of April, 1854, and was constituted with prayer by Rev. C. T. M'Caughan, senior minister present.

Thus you have organized a new Presbytery, embracing a fruitful and productive country, the greater part of which, however, is yet in a wild and uncultivated state, without a ministry, and calling upon you to send to them the bread and water of life.

Rev. Samuel Wallace has been released from the pastoral charge of Bellefontaine congregation, and Mr. William Wright has been ordained and installed pastor of the united congregations of Quincy, Springhill and Bethel.

Our settled ministers are, Revs. J. R. Bonner, C. T. M'Caughan, J. Duff, J. K. Andrews, J. F. Hutchison, J. R. Findley and William Wright; unsettled, S. Wallace—eight in all. But there is room for many more, if we are only provided with men and means for carrying on missionary operations successfully in our bounds.

In reference to the overture of General Synod the vote stood: in favor of the resolution, 6; opposed, 2; non liquet, 1.

A statistical table accompanies this report.

JOHN R. FINDLEY, }
C. T. M'CAUGHAN, } *Committee.*

The First Presbytery of Illinois reported, as follows:

REPORT.

At our meeting in Sparta, in October last, Rev. M. M. Brown demitted into the hands of the Presbytery the charge of Springfield congregation, which at our present meeting has been accepted, and the pastoral relation dissolved, and that congregation is now vacant.

The overture from General Synod has been considered and approved. Yeas 8; nays 0.

The missionaries appointed by General Synod have labored among our people with acceptance, and, it is hoped, with profit.

We are gratified at being able to state that the congregation of St. Louis have repurchased the church building erected and formerly occupied by them; that the funds requisite have nearly all been secured, and that the congregation in that important and growing city is in a prosperous condition.

We have one student of theology, Mr. James W. Glenn, who is pursuing his studies privately under the direction of the Presbytery.

The statistics of the Presbytery are herewith transmitted.

JOHN M. GORDON, *Mod.*

M. M. BROWN, *Clerk.*

The First Presbytery of Ohio reported, as follows:

REPORT.

During the past year we have transacted the following items of business.

June 1853, A. C. Junkin was received under care of this Presbytery as a Student of Theology of the second year.

October 1853, J. R. Brown, a licentiate, was regularly dismissed to connect with the Second Presbytery of Illinois.

April 1854, J. F. Stewart was received as a Student of Theology of the second year.

Wm. H. Prestley and A. C. Junkin were licensed as probationers for the office of the holy ministry.

Andrew Ritchie, a licentiate, was dismissed to join the Chillicothe Presbytery.

The overture from General Synod was decided as follows:

"Shall two-thirds of General Synod be required to overture to Presbyteries any matter affecting the constitution of the Church?" Yeas 11, nays 1.

"Shall three-fourths of the Church be required to make any such change?" Yeas 9, nays 3.

J. S. ROBERTSON, }
J. Y. SCOULLER, } *Committee.*

The Second Presbytery of Ohio reported, as follows:

REPORT.

The following items of business of general interest have been transacted during the past year.

June 8, 1853, Mr. Thomas Drennen accepted a call from White Oak Springs and Evansburg, in the bounds of the Presbytery of Butler, and was furnished with a certificate to put himself under the care of that Presbytery.

August 24, 1853, Rev. S. Findley, jr., was, on certificate from the Presbytery of Chillicothe, received as a member of this Presbytery. Rev. John Anderson, of the Reformed Dissenting Presbytery, was also received as a member of Presbytery; and the Clear Ridge congregation was likewise received into the communion of the Associate Reformed Church, in connection with him as their pastor.

October 18, 1853, Messrs. Thomas Boyd and Joseph Boyd were received under the care of Presbytery as Students of Theology.

April 12, 1854, Messrs. R. S. Campbell and D. D. Christy were licensed to preach the Gospel. The pastoral relation between Rev. E. B. Calderhead and the Jonathan Creek branch of his charge was dissolved, and the one-half of his time given to the Rush Creek congregation. Mr. S. M. Hutchinson accepted a call from the united congregations of Barlow and Bethel, and was on the 20th of April ordained to the office of the holy ministry, and installed pastor of said congregations.

The day appointed by the last General Synod, as a day of special prayer throughout the Church, was generally observed by our congregations.

In reference to the overture of the last General Synod, Presbytery passed the following resolution:

Resolved, That this Presbytery vote nay to the resolution overtured by the 13th General Synod to the Presbyteries.

Ayes 17, nays 1.

Respectfully submitted. By order of Presbytery.

J. H. PEACOCK, *Mod.*

HUGH FORSYTH, *Clerk.*

The Presbytery of the Lakes reported, as follows:

REPORT.

Rev. Wm. T. M'Adam was released from his pastoral charge, 14th September, 1853.

Rev. J. J. Findley was released from his pastoral charge, 22d November, 1853.

The following congregations have been organized: New Vernon, 24th October, 1853; Jamestown, 30th October, 1853.

A certificate of dismission was granted to Rev. Wm. T. M'Adam, May 2, 1854.

Presbytery favored the overture handed down by the Thirteenth General Synod, by a vote of 9 to 1.

H. H. HERVEY, *Mod.*

JOS. H. PRESSLY, *Clerk.*

The Presbytery of Indiana reported, as follows:

REPORT.

In the kind providence of God, all the members of the Presbytery have been preserved in life, and all in health, with the exception of our esteemed brother, Rev. S. C. Baldrige, whose health has been so feeble, that he has been denied the pleasure of active labor in the vineyard of the Lord. Also, in consequence of the illness of one of our Students of Theology, Mr. William Henry, his licensure to preach the Gospel was deferred for the present. The condition and prospects of our congregations and vacancies are generally quite encouraging; and we have reason to hope that the pleasure of the Lord is prospering through our instrumentality. We report the transaction of the following items of business:

1. The pastoral relation existing between Rev. J. C. Steele and the congregation of Indianapolis was, by mutual consent, dissolved.

2. A certificate of good standing was granted to Rev. J. C. Steele, to connect with a sister Presbytery.

3. The union existing between the congregations of Princeton and Eden, was dissolved, each desiring the labors of a pastor all the time.

4. The moderation of a call was granted to Princeton.

5. The moderation of a call was granted to Eden and Boonville, when desired.

6. Connersville, an important and flourishing place, was added to the list of our vacancies.

7. Rev. N. R. Kirkpatrick was received on certificate from the Presbytery of Chillicothe, as a probationer under the care of this Presbytery.

8. A call from the united congregations of Caledonia and Bethel, addressed to Rev. N. R. Kirkpatrick, being sustained as regular, and presented to him by the Presbytery, and by him accepted, his ordination and installation are expected to take place in June next.

9. On the overture of the last General Synod, on the subject of majorities, the Presbytery adopted as follows:

Resolved, That we desire no change in the rule which now regulates this matter.

Ayes 6, nays 0, silent 1.

By order of Presbytery.

R. E. STEWART, *Clerk*.

The Presbytery of Mansfield reported, as follows:

REPORT.

Since your last meeting, nothing of special importance has taken place amongst us. The lives of all our ministers have been spared, and a reasonable degree of prosperity by the divine blessing appears to attend their labors, and with one exception peace and good-will pervades all our congregations.

So far as known, the supplies sent us by the last General Synod have fulfilled their appointments with a good degree of acceptance. At our meeting at Auburn, September last, a call was handed in from the united congregations of Mansfield and Ontario, addressed to the Rev. Wm. Dalzell. Presbytery learning that Mr. Dalzell intended soon to seek connection with us, the call was laid on the table awaiting his arrival. At our next meeting in Mansfield, Nov. 2, Mr. Dalzell presented a certificate of good ministerial standing from the Presbytery of Iowa—his name was added to the roll as a regular member—and the call referred to being put into his hands, was by him accepted, and he has since been installed pastor of said congregation. At the last meeting of the sub Synod, the congregation of Savannah was returned to the Mansfield Presbytery; and at a called meeting at Monroe on the last Wednesday of last March, a petition was granted from said congregation for the moderation of a call. At our present meeting at Savannah, April 19, Rev. R. G. Thompson gave notice that he would present a joint petition to the next meeting of Presbytery for a dissolution of the connection between him and the Eden branch of his charge, with a view to have it more amply supplied through the missionary board. Also the location of our Presbyterial Seminary was placed at Ontario, the people of that place having subscribed \$3600 to aid Presbytery in the erection of suitable buildings.

R. G. THOMPSON, *Clerk*.

The Presbytery of Steubenville reported, as follows:

REPORT.

During the past year the lives of brethren in the ministry here have been spared, and their labors have been blessed with some degree of fruit.

Our congregations, generally, as will appear from our statistics, receive accession to their numbers, while some of them suffer from emigration. But what may be regarded as loss to us, by removal from our bounds, will, we trust, be gain to the cause of our Master, in other parts of his vineyard.

The following items of business have been transacted:

At a meeting held at Chartiers' Cross Roads, on the 31st of May, 1853, Rev. Joseph Andrews was installed pastor of that congregation.

Mr. Bigger asked and obtained a certificate as probationer, with a view to his removal beyond the bounds of our Presbytery.

Messrs. C. K. Potter and Thomas Love were licensed to preach the Gospel as probationers for the ministry.

The pastoral relation between Rev. A. Young and the Centerville

branch of his charge was dissolved, and the whole of his labors assigned to the congregation of St. Clairsville: the preliminary constitutional course having been taken at our previous meeting in April.

Presbytery met in Wheeling on the 18th of October; but the transactions being the ordinary routine of Presbyterial business, we consider it unnecessary to be embraced in our report.

At our meeting in Steubenville, on the 18th of April, a missionary station was recognized in Jackson county, Virginia.

Presbytery directed the organization of a congregation on King's Creek.

The resolution overtured by the last General Synod, namely, "*Resolved*, That any matter affecting the constitution of the Church shall not be sent down in overture to the Presbyteries, but by a vote of two-thirds of the General Synod; and said overtures, to alter the constitution, shall not be adopted, but by a vote of three fourths of the Church thus obtained," was decided, by us, in the negative. The vote on this resolution stood, yea, 1; nays, 17.

That portion of the city of Wheeling south of the creek, was, on motion, regarded as missionary ground.

These are all our transactions that are considered necessary to be reported to Synod.

And now, that the Great Head of the Church may preside in your meeting, and direct you in all your deliberations and decisions, so that his glory and the best interests of our beloved Zion may be promoted, is the sincere prayer of this Presbytery.

By order of Presbytery.

A statistical table accompanies our report.

SAMUEL TAGGART, *Clerk*.

The Presbytery of Michigan reported, as follows:

REPORT.

Through the good hand of our God upon us, the lives of all our ministers have been spared, and with little or no interruption we have been permitted to labor in our respective fields. And although we have enjoyed no special manifestations of the outpourings of the Spirit in any of our congregations, yet we trust our labors have not been in vain in the Lord.

Our field of operations being very extended, and our vacancies numerous, we have not been able to answer to the pressing calls for the administration of *word and ordinances*. And we are sorry to report that this in part has occurred through the failure of your missionaries, S. M. Hutchinson, and J. R. McAlister; the former never having appeared in our bounds, and the latter only for a short time.

The following items of business have been transacted since our last report:

At a called meeting, in June last, Rev. R. H. Smith (Hollander) and congregation, from the Dutch Reformed Church, by their own application were received into ecclesiastical connection and fellowship with us.

At our regular meeting in October, a call from the congregation of Martyn, Michigan, made out for Rev. W. T. Canning, was received, put into his hands, and by him accepted; and he has, at our present meeting, been regularly installed pastor of Martyn congregation.

At the same meeting a call from Salem, Ind., made out for Rev. J. D. Glenn, was received, and put into his hands. It has not been accepted, or rejected—but is held under consideration.

At our present meeting, Mr. David Morrow, Student of Theology under our care, having given trials to the satisfaction of Presbytery, was duly licensed, and sent forth to preach the everlasting Gospel.

On the overture sent down to the Presbyteries by the last General Synod—the following resolution was unanimously adopted:

Resolved, That we are opposed to the overture in its present indefinite form.

Votes in Presbytery, 11.

That you may be guided in all your deliberations by that wisdom which cometh down from above, and is able to direct—is the prayer of your brethren in Christ Jesus.

W. T. CANNING, *Mod.*

DAVID MORROW, *Clerk, pro tem.*

The Presbytery of Big Spring reported, as follows:

REPORT.

To the General Synod of the A. R. Presbyterian Church, to meet in Xenia, on the 17th of May, 1854.

At our meeting in Mexico, Sept. 26th, 1853, Rev. J. R. Warner, at his own request, and for satisfactory reasons, was released from the pastoral charge of the congregation at Pottsville, and said congregation declared vacant.

At our meeting at Newville, April 12, 1854, the overtures sent down to the Presbyteries by General Synod of last year, proposing a change in our regulations, respecting the enactment of constitutional law, was considered, and answered in the *negative*, by a unanimous vote, numbering 8.

At the same meeting, Rev. A. Sharpe, D. D., was appointed delegate to the next General Synod; and Rev. W. Carlisle, his alternate. James Wilson, delegate elder, and William Hart, his alternate.

Also, Rev. D. T. Carnahan having requested a certificate of ministerial standing and dismissal, to unite with the Presbytery of Baltimore, in connection with the Old School General Assembly—the Moderator was directed to furnish the same—after the adjournment of the meeting.

All of which is very respectfully submitted.

D. T. CARNAHAN, }
J. R. WARNER, } *Committee.*

The Presbytery of Iowa reported, as follows:

REPORT.

Since our last report, in the Providence of God we are called upon to record the death of our aged father and fellow-laborer, Rev. Samuel Sturgeon, of whom we can say, that in the labors of his office he was faithful unto death, and we trust that he has received his crown of life eternal.

This Providence, with the dismissal granted to Rev. W. Dalzell, to connect with the Presbytery of Mansfield, reduces the number of our ministerial members to four. Our field is large, and ripe for the harvest. Our prayer is to the Lord of the harvest that he would send forth more laborers who will come over and help us. Our congregations and vacancies appear to enjoy the Divine blessing under the nurturings of the preached word.

Could a sufficient supply be obtained, we are persuaded that the wilderness would soon blossom as the rose; and the desert become a fruitful

field. We would earnestly request Synod to grant us as full a supply as will be consistent with the demands of other portions of the Church.

Rev. W. M. Boyce has been installed pastor of Keokuk. The missionaries appointed to our bounds, appeared and filled their appointments with acceptance, and we hope with profit to our vacancies, except W. Wallace, who did not come into our field.

Presbytery would report that the congregations settled on the missionary allowance, have complied with the requisition of Synod.

A statistical table accompanies this report.

By order of Presbytery.

The Presbytery of Chillicothe reported, as follows:

REPORT.

Since the last meeting of Synod, our highly esteemed brother and fellow-laborer, the Rev. James Caskey, has been called to the service of God in heaven. He died, after a protracted illness, on the 9th of February last, in the enjoyment of Christian hope. Though we rejoice in the belief that his spirit is now "partaking of the inheritance of the saints in light," we cannot but too deeply regret that the Church has been deprived of the services of one who was ever devoted to the promotion of her interests.

At our meeting in September last, David Macdill was ordained as a minister of the Gospel, and installed pastor of the Cherry Fork congregation.

At the same meeting, John R. Findley, licentiate under the care of Presbytery, obtained a certificate of dismission, to connect himself with the Presbytery of Springfield, having accepted a call from a congregation in the bounds of that Presbytery.

In October, Rev. James Arbuthnot was installed pastor of the congregation of Unity.

In the same month, Rev. A. W. M'Clanahan was installed pastor of the congregation of West Union, with the view to his devoting to it the unappropriated half of his time.

At our meeting in April, Andrew Ritchie, licentiate under the care of the First Presbytery of Ohio, was received under the care of this Presbytery. A call from the united congregations of Greenfield and Fall Creek was put into his hands, and was by him accepted.

At the same meeting, the overture from last General Synod was considered; and it was resolved that the voice of the Presbytery be *aye* on the subject overtured, (10 voting for the resolution and one remaining silent.)

At our meeting at Fall Creek in this month, Andrew Ritchie was ordained to the work of the ministry, and installed pastor of the united congregations of Greenfield and Fall Creek.

At the same meeting, Thomas M'Cague was ordained to the work of the ministry, with a view to his laboring as a foreign missionary.

Also, Rev. W. H. Andrew, of the Miami Presbytery of the Associate Church, was received as a member of the Chillicothe Presbytery. A call from the congregation of Ripley was put into his hands, and was by him accepted.

A statistical table accompanies this report.

By order of Presbytery.

DAVID MACDILL, *Clerk.*

It was on motion

Resolved, That any ministers of the Associate Reformed Church now present, be requested to sit as corresponding members.

They were so invited by the Moderator.

On motion it was

Resolved, That David Millen, of Xenia, Ohio, be appointed Treasurer of General Synod, *pro tem*.

Rev. S. Taggart presented five dollars from Mrs. Mary McCall, to be appropriated as Synod may direct.

It was placed in the Home Missionary Fund.

Rev. S. Wallace presented \$500, a bequest by his father, David Wallace, Esq., of Fairview, Guernsey County, Ohio.

One half was placed in the Foreign, and one half in the Home Missionary Fund.

Heard, through James Thompson, Esq., of a bequest by Samuel Smith, of Washington County, Pa., to the Board of Trustees of the Home Missionary Fund, of \$1000, requesting of the Treasurer of General Synod, a refunding bond.

Dr. Pressly reported the following letter in answer to that received from the Synod of the Associate Church at last General Synod, and published in the minutes of last year.

LETTER TO THE ASSOCIATE SYNODS.

DEAR BRETHREN:—The undersigned being appointed by our General Synod, a Committee to receive any communication which the Associate Presbyterian Synod may direct to this Synod on the subject of union, acknowledge the receipt of your letter, which is without date, in reply to ours of 23d May, 1853. And while we reciprocate the fraternal feelings which you express, we cannot refrain from an expression of our sorrow, to hear you say, "We think it has become manifest that we are not ready for a comfortable and happy union." We supposed that in our last communication it was made quite manifest that we really were ready for union, on ground which we fondly hoped would be acceptable to our brethren. We had signified a willingness to yield our preferences in some things where no principle was involved, for the accomplishment of the desirable object for which we have been laboring; while we neither expected nor desired our brethren to surrender any principle which they hold. All that we either expected or desired is, that mutual forbearance should be exercised with regard to some things of subordinate importance, in relation to which there may exist some diversity of opinion. We then expressed the conviction, which we have as yet seen no cause to relinquish, that the points of difference between the two Churches are not of such a nature as to require the exercise of forbearance to any greater extent in the formation of a happy union, than is now necessary for the preservation of union among the members of the same Church.

As evidence that we are not ready for a comfortable and happy union,

as you suppose, you proceed to "specify the following as some of the points of difference, which we think are now manifest." The first point of difference you state in the following language:—"You will consent to no testimony embracing public social covenanting as a term of communion; we cannot consent to its omission." Our communication, dear brethren, permit us to say with all due respect, does not justify this exhibition of our views. The language which we employ seems to us to be plain and intelligible. "We cannot agree that the Articles on 'Covenanting,' and on the 'Purchase of common benefits,' should occupy a place among the terms of communion." The reference here is distinctly, not to the principle of social covenanting, but to the Article on this subject, which is contained in the Basis which you submitted to our Church. Though we have some objection to the Article as a whole, yet we have already informed you, that, "to the general doctrine on the subject of covenanting laid down in the Basis, we raise no particular objection." You then perceive that it is not to the principle of social covenanting that we object; it is the Article in the Basis, on this subject, which we say should not "occupy a place among the terms of communion." The doctrine of social covenanting with God is, we believe, distinctly taught in our Confession of Faith, chapter xxi, section 5, where, after enumerating those ordinances which constitute "parts of the ordinary religious worship of God, it is added, "besides religious oaths and vows, solemn fastings and thanksgivings on special occasions, which are in their several times and seasons to be used in an holy religious manner." The doctrine of social covenanting with God, "on special occasions," is already among our terms of communion, and is exhibited in our mutual standards in a manner entirely satisfactory to us. Cannot our brethren be satisfied with this exhibition of our common faith?

The second point of difference between us, as you suppose, is thus stated: "You appear to be opposed to excluding from the communion of the Church members of secret societies, when claiming not to be bound by oath, such as Sons of Temperance, and others of a kindred character; we regard it as our duty to exclude such, whether bound by oath or solemn pledge." Here, again, you seem to have overlooked the fact that we have particular reference, in what we have said on this subject, to the Article on secret societies contained in the Basis. We distinctly say, that, "to all secret associations we are decidedly opposed; and we warn all men to withdraw from all secret associations, as insnaring and inconsistent with the spirit and genius of Christianity." But we do not see the necessity nor even the propriety, of introducing into our Testimony such an Article as the one contained in the Basis. We would certainly make a distinction between existing secret societies, regarding some as much more objectionable than others, while we are opposed to all of them. But we would leave to sessions the exercise of some discretion, that they may treat different cases, as they arise, in such a way as may be for edification.

We hope you will excuse us if we express some surprise at the construction which you put upon our views as to what should be embraced in a Testimony. You say, "If we understand you correctly, you would embrace nothing in the testimony of the Church on which forbearance may and ought to be exercised towards those who are in the Church; we believe that the explicit testimony of the Church should not be limited to the attainments of the weakest members; that it may lawfully embrace any controverted doctrine of the Confession." Now, dear brethren,

what have we said on this subject which at all conflicts with the statement which you here make, of what you believe? We have said, in what we hoped would be regarded as plain and explicit terms, "Let our testimony embrace a brief and summary statement of our principles on the subject of Psalmody, Communion, Slavery and Oath-bound Secret Associations, and on any other subject of importance on which the Confession of Faith and Catechisms are either silent or have given no clear and distinct deliverance; which exhibition of principles shall be regarded as a term of communion, just as the articles which are contained in our Confession of Faith." Surely this language does not either expressly or by implication convey the idea that the testimony of the Church should be "limited to the attainments of the weakest members." Express provision is made for the introduction into the testimony of "any other subject of importance" on which we have not already testified with sufficient explicitness in our Confession of Faith.

You further specify some points of difference which are supposed to exist between us with regard to the nature of a testimony. But from an appendix to your letter, it seems unnecessary that we should refer more particularly to this subject. You observe that you "are instructed by the Associate Synod to say, that so much of the above letter as relates to historical and argumentative statements, the Synod do not regard as setting forth the employment of such statements as a bar to union, or absolutely essential to a testimony, but as points on which there is a difference of sentiment between the two Churches."

Admitting then, dear brethren, that, in relation to the points to which you refer, there does exist some diversity of opinion between the two Churches, is not the fact notorious, that on all these points, and on some others which might be mentioned, there exists no less diversity of opinion among ministers and members of the same Church? And notwithstanding this diversity of opinion with regard to some things, which relatively are of subordinate importance, can we live together happily as one ecclesiastical family? Why then cannot these two families come together in the exercise of mutual forbearance, and exhibit to the world the pleasing spectacle of brethren dwelling together in unity? Is it not possible, that we have so long looked at each other with jealous eyes, that we have imagined the difference of sentiment between us to be much greater than it really is? And could we not be much more profitably employed in advancing in one united phalanx against the common enemy, than in spending time in defining nice points of distinction, which have little tendency to promote edification, and which, after all our labor, few of the people can understand?

Hoping that, on a review of the subject, you will see that the points of difference between us are not so important as you supposed them to be, and that you may unite with us in the conclusion that there is no obstacle in the way of a comfortable and happy union, which cannot be removed by the exercise of that Christian forbearance which is an absolute duty, we remain your brethren in Christ. JOHN T. PRESSLY, *Chairman*.

It was resolved that the consideration of the above letter and the whole subject of union be made the order of the day for tomorrow at 10 o'clock.

Rev. Mr. Mehard reported a bequest from Miss Lavinia Hunter,

of Mercer, Pa.; a part of which, \$20, was paid in, and, on motion, divided between the Home and Foreign Missionary Funds.

The Presbytery of Monongahela reported, as follows:

REPORT.

At a called meeting on the 20th of May, the Clerk was directed to furnish the Rev. Robert Armstrong with a certificate of ministerial standing, with a view to connect with the Associate Reformed Presbytery of Philadelphia.

Rev. D. Paul was received on certificate from the Presbytery of Springfield, and the call from Canonsburg, having been placed in his hand, was by him accepted, at our meeting at Venice, on the 28th of June. And having, at our meeting on the 27th of July, delivered with satisfaction, the usual pieces of trial, at our meeting at Canonsburg, on the 13th of December, he was ordained to the office of the holy ministry, by prayer and imposition of hands, and installed pastor of said congregation.

At our meeting at Venice, on the 28th of June, Rev. James L. Fairley, was installed pastor of the Associate Reformed Congregation of that place.

At an adjourned meeting in Allegheny City, on the 28th of September, Mr. W. G. Reed, licentiate, was at his own request furnished with suitable testimonials to connect with the Presbytery of Lawrence.

At a called meeting in Allegheny City on the 1st of October, Mr. W. M'Millan was furnished with suitable testimonials to connect with the Associate Reformed Presbytery of New York.

Rev. John Ekin, D. D., having received a call from the First Church, Pittsburgh, the connection between him and the congregation of Union, was dissolved, and having accepted the call from the said First Church, at our meeting in February, he was installed pastor at our meeting in April.

Mr. A. G. Wallace having declared his acceptance of the call addressed to him from Bethel and McKeesport, under the care of the Presbytery of Blairsville, was, at his own request, furnished with suitable testimonials to connect with that Presbytery.

At our meeting in First Church, Pittsburgh, on 27th December, Rev. J. C. Steel was received on certificate from the Presbytery of Indiana, and his name added to our Roll.

At our meeting on the 11th of April, in the First Church, Pittsburgh, a call from East and West Union was presented to Mr. J. Given, and by him accepted. His ordination and installation are expected during the summer.

At the same meeting Dr. Pressly was appointed to organize the Second Associate Reformed Congregation in Allegheny City, when called on. At the same time Rev. Thos. Calahan was released from the pastoral charge of Hookstown, and Hanover, with a view to enter upon another field of labor in Ohio.

On the subject overtured by last General Synod, the vote of the Presbytery stood thus: In favor of the resolution, 7 votes; against it, 16 votes.

That your deliberations may be directed by that wisdom which cometh from above, and your decisions redound to the glory of God and the good of his Church, is the prayer of your brethren in Christ.

A statistical table is herewith presented.

J. EKin, }
R. GRACEY, } *Committee.*

The Board of Agency for Foreign Missions reported, as follows:

REPORT.

In submitting our annual report to Synod, your Board find renewed cause for the devout expression of our gratitude to God, for the favor which has thus far been extended to our efforts to disseminate the light of evangelical truth, in that benighted land, where ignorance and superstition and Mohammedan delusion have so long reigned. When we survey the peculiar difficulties with which our brethren have had to contend on the commencement of their labors in that unpromising field, success which has crowned their efforts, leads us to exclaim, "This is the Lord's doing, it is marvellous in our eyes." And in testimony of the divine goodness, we would set up our Ebenezer, bearing the inscription, "Hitherto the Lord has helped us." Through the year now closed, a kind Providence has preserved the lives of our brethren; they have enjoyed in general, good health; and notwithstanding the commotions of the nations, they have been unmolested in the prosecution of their work; their labors have been unremitting, and their success has been highly encouraging.

During the past year, the preaching of the Gospel has been kept up regularly on the Sabbath, the weekly prayer meeting has been observed, and on the part of the natives there is a pleasing manifestation of a growing interest in attending upon the means of grace. The native brethren, who at the date of our last report, had been received into the communion of the Church, continue to adorn their Christian profession by a deportment becoming the Gospel; two additional natives, after having given satisfactory evidence of their knowledge of the great truths of Christianity, and of their experience of the power of godliness, have been received into Christian fellowship, while others give hopeful evidence of a growing concern in relation to their eternal welfare. Among those who have openly espoused the cause of Christ, is a young man, Gibran Shehada, whose reputation for talents and piety, have recommended him to our brethren, as one who might be profitably employed as a fellow laborer in the vineyard of the Lord. Accordingly, he is now employed, under their direction in the prosecution of studies preparatory to the holy ministry, and if God shall be pleased to spare his life, it is hoped that we shall be able to report that he is engaged in preaching to his benighted countrymen the unsearchable riches of Christ.

Our brother, Rev. James A. Frazier, whose devoted partner was by a mysterious Providence taken from him, being left with the charge of a tender infant, finding that necessary attention to the child interfered materially with the prosecution of his missionary labors, thought proper, with the approbation of his fellow laborers, to return to his native land and commit the little one to the care of its friends. It gives us pleasure to be able to state, that under the protection of a kind Providence, our brother, with his interesting charge, was conducted in safety over the mighty deep; and since his arrival he has been diligently, and we hope usefully employed in laboring among the Churches. Our missionary force at Damascus being temporarily weakened by the return of Mr. Frazier, the contemplated mission at Cairo, in Egypt, has not yet been established. It is, however, the intention of our brethren to occupy that station, at as early a day as their force and other circumstances will justify the measure.

It is with peculiar pleasure, that your Board communicated to Synod the fact, that, as we trust, the Lord has inclined the heart of a worthy young brother, Thomas McCague, to devote himself to the service of Christ as a laborer in the Foreign Missionary Field. It is hoped that our young brother will shortly be ready, in company with Mr. Frazier, to repair to the field of his future labors.

In the estimation of the Board, the interests of the Mission seem to require the employment of an additional physician. And in the hope that the Head of the Church might incline the heart of some one possessed of the right spirit, to consecrate himself to this service, the Board, some time since, issued a circular, desiring a tendering of his services on the part of any Christian physician who might be disposed to make the healing art subservient to the extension of the kingdom of Christ. But we are sorry to have to say, that as yet no one has signified a desire to be employed in this capacity.

The event, which in its bearing upon the general prosperity of the Mission, deserves, perhaps, to be regarded with special favor, is the establishment during the past year, of a literary institution for the education of native youth. Though some attention has been paid to this department of labor all along, it is only of late that an institution of this kind has been established which is completely under the control of our brethren. After having made the necessary preliminary arrangements, the school was opened in the month of October last; when, to the agreeable surprise of our brethren, instead of being subjected to the mortification of witnessing an open institution without pupils to enter, a greater number of youth came forward, eager to enjoy the advantages of instruction, than could be accommodated. As that portion of the population of Damascus to whom our brethren have access, are to a great extent the subjects of extreme poverty, it was evident that to the successful establishment of a literary institution, in such a place, it would be necessary, either to open a boarding school, in which youth should be admitted free of expense, or to allow a small consideration monthly for the support of those children who might board at home. The latter, as being the most economical, and in other respects adapted to that particular situation, was finally adopted. In this institution, the daily reading of the Scriptures, instruction in the facts and in the great truths of Christianity, are combined with literary pursuits.

Among those who are enjoying the benefits of instruction in this institution, it is a matter of special interest to know that females form a part. In Syria, in common with all places on the earth where the influence of Christianity is unknown, woman is regarded as an inferior being; she occupies a degraded position in society, and her intellectual improvement is consequently neglected. It is the glory of our heavenly religion, that it corrects this radical error, restores woman to her proper position in the social system, cultivates her intellect as well as purifies her heart, and thus prepares the way for the employment of her influence as an essential element in the elevation of our race. Through the influence of the Gospel, and the labors of our missionaries, we hope to see woman soon redeemed from that state of bondage and degradation to which under the influence of a false religion, she has been so long subjected in Syria, when her gentle but potent influence shall be exerted in promoting the intellectual and religious improvement of that benighted land.

We cannot help to mention as another fact which we regard with lively

interest, that among the pupils in this infant institution, there are several youth of both sexes, who are the descendants of Abraham. Thus, a kind Providence seems to be opening up the way for the communication of instruction to the lost sheep of the house of Israel, in whose welfare we have felt a special interest.

As it was supposed by our brethren, that to communicate instruction not only gratuitously, but at the same time to allow a small consideration for the support of the pupil, might seem to us to be a novel feature in the business of education, they thought proper to receive only a limited number of scholars, until they could learn the mind of the Board. Being deeply impressed with a sense of the great importance of educating the rising generation, and believing that under the peculiar circumstances of the case this was the best practical method which could at present be adopted, your Board did not authorize our brethren to receive into the institution as many pupils as they had room to accommodate; assuring them that the Church would not be backward to sustain an enterprise so important to the success of the Mission. As near as we can at present form an estimate, the annual expense of each scholar for board, tuition, books, &c., will be about \$50. As the most convenient method of meeting the expenses connected with this department of the Mission, the Board have thought proper to propose to individuals and to congregations, who may feel disposed to aid in the execution of this benevolent work, to assume the responsibility of supporting one or more of these pupils. To this recommendation, a response to some extent has already been made. And in this way we doubt not that a sufficient amount of funds can be raised to support any number of pupils that may be received into the institution.

The latest information received from the Mission gives a pleasing account of the prosperous condition of the school; and it is gratifying to learn that the pupils are making very encouraging progress in the acquisition of knowledge, and that on the part of both parents and children there is manifested a growing desire to enjoy the advantages of education.

In reviewing the events of the past year, we see much to inspire us with confidence in the blessing of the Head of the Church, and to encourage us to go forward in the exercise of hope in the benevolent work in which we have engaged. As a Church, we have cause to be thankful that we have not only been counted worthy to labor for the extension of the kingdom of our Lord and Savior, in that land where Apostles once preached, but where moral darkness has long reigned, but that we are already permitted to rejoice in the contemplation of the fruit of our labors. Let this consideration operate as a powerful stimulus to excite us to greater activity, devotedness and zeal in the service of our Lord and Master.

All of which is respectfully submitted.

J. T. PRESSLY,
Chairman Board of Agency.

The Rev. Alex. Blaikie, of the Synod of New York, being present, was invited to sit as a corresponding member.

The following resolution was presented and adopted:

Resolved, That the hours of meeting of this Synod be 9 o'clock, A. M., and 2 o'clock, P. M.; and of adjournment, 12 o'clock, A. M., and 5 o'clock P. M.

It was on motion of Rev. Messrs. W. T. Findley and J. Clokey,

Resolved, That the Missionary sermon before Synod by Dr. J. T. Pressly be preached to-morrow (Thursday) evening, at 7½ o'clock, P. M.; and the sermon on the present condition and future prospects of the Jews, by Rev. Alex. Nesbit, on Friday evening, at 7½ o'clock.

The Rev. Mr. Blaikie, of the Associate Reformed Synod of New York, desiring to address this Synod on certain matters of interest, it was

Resolved, That Mr. Blaikie have an opportunity of addressing the Synod to-morrow at 9 o'clock, A. M.

On motion of Drs. Ekin and Johnson,

Resolved, That it be the order of the day for to-morrow at 2 o'clock, P. M., to hear the delegates from our sister Synod of New York.

On motion, Synod adjourned. Closed with prayer by Rev. J. T. Pressly, D. D.

Thursday, 9 o'clock, A. M.

Synod met, and opened with prayer. Members generally present.

The minutes of Synod were read and approved.

Heard the Rev. Alex. Blaikie, of Boston, make a statement in regard to the religious field in New England, and making request for ministerial and pecuniary assistance.

Called for reports, &c., and business requiring reference, &c.

The Presbytery of Springfield reported, as follows:

REPORT.

Since the last meeting of General Synod, the following items of important business have been transacted:

At our meeting, June 9, 1853, the pastoral relation between Rev. R. W. Henry and the congregation of Springfield was, by mutual consent, dissolved.

At the same meeting, Rev. Jackson Duff accepted a call from the congregation of Scotch Ridge, and has since been installed as pastor.

At our meeting in October, Rev. J. R. Findley and Rev. J. F. Hutchison were ordained to the work of the holy ministry. Mr. Findley has since been settled at Urbana, and Mr. Hutchison at Kenton.

Rev. H. H. Johnson has been released from the fulfilment of any further appointments, on account of ill health.

At the same meeting, it was deemed expedient to divide the Presbytery by the county line between Clark and Champaign, running east and west; the territory north of said line to be known as the Presbytery of Sidney—that south of said line to retain the name of Springfield. This division was confirmed by this Synod.

At the same meeting, Mr. M'Ayeal was received under our care as a Student of Theology.

In December, Rev. R. W. Henry accepted a call from the congregation of Sugar Creek, and has since been installed as pastor.

Mr. Joseph M'Hatton was at the same time received under our care from the Associate Church, as a Student of Theology of the second year.

At a called meeting in Xenia, January 30th, a call was presented to Rev. Archibald Nisbett from the Associate Reformed congregation of Chicago. In accordance with the request of the congregation of Chicago, the call was sustained, placed in the hands of the candidate, and by him accepted. Mr. Nesbitt is still in connection with our Presbytery, as the congregation of Chicago has not yet been placed under the inspection of any Presbytery.

At our meeting in April, Messrs. James Holmes and Joseph M'Hatton were licensed as probationers for the holy ministry.

Our congregations generally seem to be in a healthful condition. The work of the Lord appears to be prospering through our humble instrumentality.

On the overture of the last General Synod, the Presbytery of Springfield would present the following report: In favor of the change, 0; against it, 11.

A statistical table accompanies this report.

By order of Presbytery.

R. D. HARPER, *Clerk.*

The Second Presbytery of Illinois reported, as follows:

REPORT.

Since the last meeting of our General Synod, the cause of our Redeemer within our Presbyterial bounds has been greatly prospered. Our beloved Zion has broken forth on the right hand, and on the left, her cords have been lengthened, and her stakes strengthened, and the wilderness rejoices and blossoms as the rose. The good seed of the kingdom has been scattered abroad; and it appears by the Divine blessing, to be taking root downward, and bearing fruit upward.

Since the last meeting of General Synod, three organizations have been formed in our bounds, viz.: Blue Mound, Bethel, and Bloomington.

We have received certificates of good standing from Messrs. James R. Brown, Matthew Bigger, Samuel Glover, and E. S. M'Caughy.

After delivering trials for ordination previously assigned, Messrs. Glover, Bigger and M'Caughy, were ordained and set apart to the ministry. A call from Peoria city, addressed to Rev. S. Glover, was by him accepted; a call addressed to Rev. N. C. Weed from Fairfield and Elmira, was by him accepted; a call from Blue Mound and Wyoming Valley, addressed to the Rev. James C. Bruce, was by him accepted; a call addressed to the Rev. E. S. M'Caughy from White Oak Grove, was by him accepted. Preparations were made for the installation of these brethren in their respective congregations. It is a source of much pleasure to us to add, that these brethren have entered upon their labors in this interesting field with flattering prospects of success.

The supplies sent us by your honorable body performed the labor assigned with much acceptance and evidence of profit. The pastoral relation between the Rev. George W. Gowdy and the congregation of Vernon and Lisbon, by mutual consent is virtually dissolved.

In relation to the overture sent down to Presbytery the vote was, Yeas, 20; nays, 1.

To say that our field is very large and inviting, would be only to reiterate what has been said time and again, and what many of you experi-

mentally know. Therefore we ask you to send us as much supply as consistently you can.

All of which is respectfully submitted.

JAMES C. BRUCE, *Mod.*

JAMES C. PORTER, *Clerk.*

Read a memorial from certain members of the congregation of Savannah, Ohio, on the subject of Slavery.

Referred to Committee on Overtures.

The following Standing Committees were appointed, viz.:

Committee on Overtures—Rev. Messrs. Alex. Sharp, D. D., J. Y. Scouller, and Mr. Thomas Pinkerton.

Committee on Correspondence—Rev. Messrs. J. T. Pressly, D. D., W. T. Findley, and Robert Ross.

Committee on Accounts—Rev. Messrs. J. N. Pressly, J. N. Dick, and Mr. James Thompson.

Committee on Revision—Rev. Messrs. D. R. Kerr and R. E. Stewart.

Committee to audit the expenses of the Delegates to General Synod—Rev. Messrs. Samuel Taggart, B. L. Baldrige, and David F. Reid.

Read the report of Hon. Wm. McDonald on the legacy of A. McMahon, late of Stuebenville, O.

REPORT.

After protracted litigation, a decree has been rendered in favor of Thomas Hanna, Treasurer, for the sum of two hundred and fifteen dollars and twenty cents; out of which the following amounts for counsel fees &c., is to be deducted:

George Webster, counsel,	\$40 00
Meredith & Mason, "	20 00
Bingham & Lloyd, "	25 00
Costs of first citation, decided against complainant,	3 60
	\$88 60

Balance in favor of Thomas Hanna, Treasurer of Synod, \$162 60

The counsel fees in the above case being very large in proportion to the amount collected, I deem it necessary to make the following explanation.

On examination it was discovered that the amount of property owned by the deceased was not sufficient to pay the legacies, the Missionary Society under care of Synod, being the residuary legatee, there appeared to be little hope of recovering anything.

I entered into an agreement with Mr. Webster to take charge of the case, and to receive nothing unless he recovered. It was discovered, however, after some time, that some of the legatees named in the will, were dead. I then made a demand of their part, which was refused by the Executor. Suit was then entered in the name of Thomas Hanna, Treasurer, against the Executor.

After some time, Mr. Webster was elected Clerk of the Court, and I was compelled to employ T. M. Mason, with the same understanding as to fees. After the first hearing, Mr. Mason was killed by accident in Columbus, and the services of Jno. A. Bingham were secured with the same privation as to fees.

Thus it will be seen that circumstances over which I had no control, rendered it necessary to employ more than one counsel, and of course enlarged the amount paid for that service.

If the foregoing should prove satisfactory, the amount specified, to wit, \$162 60, will be paid over to your Treasurer in due time.

Respectfully submitted.

W. M'DONALD, *Com.*

Referred to the Committee on Accounts.

On motion of the Rev. Messrs. Gordon and J. Johnson, D. D., the Rev. G. Gordon of the Associate Reformed Synod of the South was invited to sit as a corresponding member.

Read some other papers, when, the hour having arrived, Synod proceeded to the order of the day—the consideration of the letter to the Associate Presbyterian Synod, and the subject of union in general.

The following resolution was presented by Rev. Messrs. Clokey and Reid, and adopted:

Resolved, That the letter sent by our committee to the Associate Presbyterian Synod, on the subject of union, be approved, and that it be published in the minutes.

The following resolution was presented by Rev. Messrs. Ekin, D. D., and Wm. T. Findley:

Whereas the conventional intercourse which has been kept up by this Synod with the Synods of the Reformed and the Associate Presbyterian Churches, is not likely soon to result in the fondly anticipated event of one ecclesiastical organization; and whereas no special advantage is likely to be derived to either of the parties from the continuance of this conventional intercourse, therefore,

Resolved, That on the ascertained fact of substantial unity in faith and uniformity in practice as well as forms of worship and discipline, this Synod now declares its readiness to reciprocate ministerial intercourse and Christian communion and fellowship in the sealing ordinances with these sister Churches.

After some discussion the resolution was laid upon the table for the present.

Read the following letter from the United Church in Oregon:

UNION POINT, Linn Co., O. T. }
January, 1854. }

Rev. and Dear Sir,—I am directed by the United Presbytery to submit to you, to be laid before the Associate Reformed General Synod, the following preamble and resolutions:

“Whereas Presbytery has heard with great satisfaction of the action

of the General Synod of the Associate Reformed Church of the West, at its late meeting at Pittsburgh, Pa., expressing in the most decided and cordial manner their approbation of our union, and also their unanimous concurrence in the great principles of truth, charity, and forbearance, recognized in our Basis, as the only principles which promise happy results, therefore,

1. *Resolved*, That we feel greatly cheered and encouraged to prosecute with renewed zeal and energy that blessed work, for the more efficient performance of which our union was effected by this emphatic and friendly expression of sympathy on the part of our brethren of the Associate Reformed Church.

2. *Resolved*, That we are more and more resolved to adhere steadfastly to our union, from which we have already derived so much encouragement and strength; and which imparts so much hope for the future.

3. *Resolved*, That our Associate Reformed brethren have our thanks for their friendly sympathy in our behalf.

4. *Resolved*, That the Clerk forward a copy of these resolutions to the Clerk of the Associate Reformed General Synod."

Will you be so kind as to lay these resolutions before General Synod at its next meeting, and oblige,

Yours in Christ,

WILSON BLAIN,
Clerk of Presbytery.

Read a memorial from certain members of the Associate, Associate Reformed, and Reformed Presbyterian Churches in Mercer County, Pa., on the subject of union.

Referred to Committee on Overtures.

Read the report of our agent, James Pinkerton, Esq., on the bequest of Wm. H. Smith, late of Indiana.

Referred to a select committee to consist of Rev. Messrs. Scoullar, Stewart, and Kerr.

Synod adjourned. Closed with prayer by Rev. A. Blaikie.

2 o'clock, P. M.

Synod met, and opened with prayer by Rev. Dr. Dales. Members generally present.

The minutes of the last sitting were read and approved.

The hour having arrived, proceeded to the order of the day—to hear the delegates from the Presbyteries of the Synod of New York.

The delegates were introduced and severally heard.

On motion of Dr. Ekin and Stewart, it was

Resolved, That it be the order of the day for Friday at 2 o'clock, P. M., to hear the report of the Committee on Psalmody.

The Committee on Missions reported as follows:

REPORT.

Orders granted for past year.

To	Second Presbytery of Ohio,	\$97 50
	Presbytery of Lakes,	22 00
	Presbytery of Indiana,	100 00
	Presbytery of Steubenville,	54 00
	Presbytery of Blairsville,	50 00
	Presbytery of Chillicothe,	25 00
	Presbytery of Springfield,	287 50
First	Presbytery of Illinois,	17 00
Second	Presbytery of Illinois,	197 50
	Presbytery of Iowa,	325 00
	Presbytery of Michigan,	97 50
	Presbytery of Butler,	50 00
	Presbytery of Mansfield,	39 00
To	G. W. Gowdy,	37 50
"	M. Morrison,	32 00
"	G. C. Arnold,	272 00
"	H. Q. Graham,	277 00
"	Henry Allen,	32 00
"	S. H. Hutchison,	56 00
		2068 50

Scale of Distribution.

G. C. Arnold, Presbytery of *Monongahela*, June, July, August;
 Presbytery of *Springfield*, September, October, November, December,
 January, February, March; Presbytery of *Sidney*, April, May.

J. Anderson, Second Presbytery of *Ohio*, whole year.

S. C. Baldridge, Presbytery of *Indiana*, whole year.

M. Bigger, M. M. Brown, J. R. Brown, J. C. Bruce, Second
 Presbytery of *Illinois*, whole year.

J. H. Bonner, Presbytery of Chillicothe, whole time.

Joseph Buchanan, Presbytery of *Steubenville*, whole year.

J. L. Craig, Presbytery of *Monongahela*, whole year.

A. Clark, Presbytery of *Steubenville*, whole year.

J. P. Chambers, First Presbytery of *Illinois*, June, July, August;
 Presbytery of *Michigan*, next six months; Presbytery of *Lawrence*,
 remainder of the year.

J. A. Campbell, Presbytery of *Butler*, whole year.

R. S. Campbell, Second Presbytery of *Ohio*, whole year.

D. D. Christy, Presbytery of *Mansfield* and Second Presbytery
 of *Ohio*, whole year.

J. B. Clark, Presbytery of *Iowa*, whole year.

P. H. Drennen, Presbytery of *Lawrence*, June, July, August,
 September; Presbytery of *Lakes*, October; Second Presbytery of

Illinois, November, December, January, February, March; Presbytery of *Blairsville*, April, May.

D. Ferguson, Presbytery of *Monongahela*, whole year.

J. J. Findley, Presbytery of *Lakes*, whole year.

J. Freetly, Second Presbytery of *Illinois*, whole year.

Samuel Findley, Second Presbytery of *Ohio*, whole year.

J. M. Gorsuch, Presbytery of *Monongahela*, June; Presbytery of *Butler*, July, August; Presbytery of *Indiana*, September, October, November; Second Presbytery of *Illinois*, remainder of the year.

J. Green, Presbytery of *Lakes*, whole year.

H. Q. Graham, Second Presbytery of *Illinois*, whole year.

J. M. Gordon, First Presbytery of *Illinois*, whole year.

S. Glover, Second Presbytery of *Illinois*, whole year.

G. W. Gowdy, Presbytery of *Sidney*, June, July; First Presbytery of *Ohio*, remainder of the year.

J. D. Glenn, Presbytery of *Michigan*, whole year.

J. Holmes, Presbytery of *Springfield*, whole year.

J. M. Herron, Presbytery of *Steubenville*, June, July; Presbytery of *Monongahela*, August; Presbytery of *Blairsville*, September, October; Presbytery of *Lakes*, November; Presbytery of *Butler*, December; Presbytery of *Lawrence*, January; Presbytery of *Springfield*, February, March; Presbytery of *Indiana*, April, May.

J. Irwin, Presbytery of *Steubenville*, July, August; Presbytery of *Mansfield*, September, October, November; Presbytery of *Indiana*, December, January, February; Presbytery of *Michigan*, March, April, May.

W. C. Jackson, Presbytery of *Steubenville*, whole year.

A. C. Junkin, Presbytery of *Springfield*, June, July, August; Second Presbytery of *Ohio*, April, May.

J. Jamison, Presbytery of *Blairsville*, June, July, August, September; Presbytery of *Butler*, October, November; Second Presbytery of *Illinois*, remainder of the year.

H. H. Johnson, Presbytery of *Springfield*, whole year.

J. Johnson, D. D., Presbytery of *Mansfield*, whole year.

D. R. Kerr, Presbytery of *Monongahela*, whole year.

S. Kerr, Presbytery of *Steubenville*, June, July, August; Presbytery of *Chillicothe*, September, October, November; Presbytery of *Butler*, January, February; Presbytery of *Monongahela*, December, March, April, May.

N. R. Kirkpatrick, Presbytery of *Indiana*, whole year.

T. Love, Presbytery of *Lakes*, June, July, August, September; Presbytery of *Sidney*, October, November; Presbytery of *Indiana*, December, January; Presbytery of *Steubenville*, remainder of the year.

Wm. Lind, Presbytery of *Michigan*, whole year.

L. H. Long, Presbytery of *Springfield*, whole year.

J. R. M'Allister, Second Presbytery of *Illinois*, nine months; Presbytery of *Iowa*, three months.

J. S. M'Cracken, Second Presbytery of *Illinois*, September; Presbytery of *Michigan*, October; First Presbytery of *Ohio*, remainder of the time.

J. C. M'Knight, Presbytery of *Lakes*, June; Presbytery of *Blairsville*, July, August, September; Presbytery of *Lawrence*, October, November; Presbytery of *Steubenville*, December, January, February, March; Presbytery of *Butler*, April, May.

A. M'Cahan, Presbytery of *Michigan*, whole year.

A. Miller, Presbytery of *Mansfield*, whole year.

E. S. M'Caughey, Second Presbytery of *Illinois*, whole year.

R. M'Watty, Presbytery of *Lawrence*, whole year.

D. Morrow, Presbytery of *Michigan*, whole year.

J. Miller, Presbytery of *Sidney*, June, July; Second Presbytery of *Ohio*, August; Presbytery of *Mansfield*, September, October; Presbytery of *Steubenville*, November, December; Second Presbytery of *Ohio*, remainder of the year.

M'Hatton, Presbytery of *Indiana*, June, July, August; Presbytery of *Blairsville*, April, May.

A. Nesbit, Presbytery of *Chicago*, whole year.

W. H. Prestley, Presbytery of *Big Spring*, July, August; Presbytery of *Springfield*, remainder of the year.

C. K. Potter, Presbytery of *Michigan*, six months; Presbytery of *Iowa*, six months.

D. H. Pollock, Presbytery of *Blairsville*, whole year.

W. C. Pollock, Presbytery of *Butler*, whole year.

J. D. Steele, Presbytery of *Monongahela*, whole year.

J. R. Sturgeon, Presbytery of *Springfield*, June, July; Presbytery of *Sidney*, August, September, October; Presbytery of *Lawrence*, November, December; Presbytery of *Michigan*, remainder of the year.

J. C. Steele, Presbytery of *Monongahela*, whole year, except September, in *Butler* Presbytery.

J. R. Shepherd, Presbytery of *Michigan*, whole year.

R. H. Smith, Presbytery of *Michigan*, whole year.

S. F. Thompson, Presbytery of *Steubenville*, six months; Presbytery of *Lakes*, six months.

S. F. Vanata, Second Presbytery of *Illinois*, six months; Presbytery of *Iowa*, six months.

P. R. Vanata, First Presbytery of *Illinois*, whole year.

William Wallace, Presbytery of *Chillicothe*, June, July, August; Presbytery of *Steubenville*, April, May.

Joseph White, Presbytery of *Iowa*, nine months; Presbytery of *Steubenville*, three months.

A. Wilson, Presbytery of *Steubenville*, whole year.

W. W. Waddle, Presbytery of *Big Spring*, June; Presbytery of *Steubenville*, July, August, September, October; First Presbytery of *Illinois*, remainder of the year.

J. R. Warner, Presbytery of *Big Spring*, whole year.

A. G. Wallace, Presbytery of *Blairsville*, whole year.

N. C. Weed, Second Presbytery of *Illinois*, whole year.

S. Wallace, Second Presbytery of *Illinois*, June; Presbytery of *Indiana*, July, August, September; Presbytery of *Sydney*, October, November; Presbytery of *Steubenville*, December, January, February, March; Presbytery of *Monongahela*, April, May.

R. H. Young, Presbytery of *Monongahela*, whole year.

Appropriations for 1854.

Second Presbytery of <i>Ohio</i> for Mr. Burrows,	\$50 00
do do do General Missions,	60 00
Presbytery of <i>Indiana</i> for Indianapolis,	150 00
do do Connorsville,	50 00
do do Vandalia,	50 00
Presbytery of <i>Steubenville</i> for Wheeling,	100 00
do do D. B. Jones,	100 00
do do General Missions,	80 00
Presbytery of <i>Big Spring</i> for General Missions,	100 00
Presbytery of <i>Blairsville</i> for Greenville,	50 00
do do General Missions,	75 00
Presbytery of <i>Springfield</i> for Columbus,	30 000
do do Dayton,	150 00
Presbytery of <i>Mansfield</i> for General Missions,	140 00

First	Presbytery of <i>Illinois</i> for Berlin,*			\$150 00
do	do	do	Bethel and West Union,	50 00
do	do	do	Spring Creek,	35 00
Second	Presbytery of <i>Illinois</i> for Peoria,*			150 00
do	do	do	Pope Creek,*	150 00
do	do	do	Wyoming Valley and Blue Mound,*	150 00
do	do	do	Elmira and Fairfield,*	150 00
do	do	do	Ellisville, 3d year settlement,	50 00
do	do	do	Rock Island,	300 00
do	do	do	Milwaukie,	300 00
do	do	do	La Salle,	300 00
do	do	do	Ross's Grove,	100 00
do	do	do	General Missions,	50 00
	Presbytery of <i>Lawrence</i> for General Missions,			30 00
	Presbytery of <i>Butler</i> for Putneyville & Pine Creek,*			100 00
	do	do	General Missions,	25 00
	Presbytery of <i>Sidney</i> for Scotch Ridge, 2d year settlement			100 00
	do	do	Quincy and Bethel,	25 00
	do	do	General Missions,	80 00
	Presbytery of <i>Iowa</i> for Keokuk,			150 00
	do	do	R. N. Fee,	25 00
	do	do	Leclerc and connections,*	150 00
	do	do	Knoxville,	50 00
	do	do	General Missions,	100 00
	Presbytery of <i>Michigan</i> for Lafayette,			100 00
	do	do	Centerville, 4th year settlement,	25 00
	do	do	General Missions,	100 00
	Presbytery of <i>Chillicothe</i> for General Missions,			50 00

Those marked (*) to effect settlements.

The Committee recommend the adoption of the following resolutions:

1. *Resolved*, That \$3,500 are required to meet the wants of the Home field hereafter.

2. *Resolved*, That a committee be appointed to apportion this sum among the Synods.

The report being under consideration, Synod adjourned. Closed with prayer by Dr. Forsythe.

Friday, 9 o'clock, A. M.

Synod met, and opened with prayer by the Moderator. Members generally present.

The minutes were read and approved.

It was announced that Rev. Isaiah Faries, delegate from the Presbytery of Caledonia, under the care of the Associate Reformed Synod of New York, was present. He was invited to a seat as a corresponding member, and his name added to the roll of delegates.

Resumed the consideration of the report of the Committee of Missions.

The report was laid on the table, for the purpose of taking up the matter of union with the Associate Reformed Synod of New York.

The Synod took up the matter of union with the Associate Reformed Synod.

After discussion, the whole matter was referred to a select Committee, to consist of Dr. J. T. Pressly, Rev. Messrs. Joseph Clokey, Wm. T. Findley, J. C. Porter, and Samuel Taggart.

Dr. Claybaugh was added to the Committee.

On motion, Rev. Messrs. Smart, and Dr. Wilson of the Associate Presbyterian Church, Brooks, of the Methodist Episcopal Church, Gordon of the Free Presbyterian Church, and Taylor of the Presbyterian Church (O. S.) being present, were invited to sit as corresponding members.

Resumed the consideration of the report of the Committee on Missions.

The report being under consideration, Synod adjourned. Closed with prayer by Rev. T. T. Farrington.

3 o'clock, P. M.

Synod met, and opened with prayer.

The minutes of Synod were read and approved.

Called for papers, reports, &c.

Took up the report of the Committee on Home Missions.

The report was adopted.

The Committee on Revision reported that the minutes were not present. The Committee was discharged.

The Committee on Overtures reported on the memorial from the Savannah congregation, on the subject of Slavery, as follows:

REPORT.

The law of Synod in regard to Slavery, or rather the law of God by

which human rights are to be judged, binds every one to full conformity in the whole man to the righteousness thereof. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others; and in what is commanded to others we are bound to be helpful to them, and to take heed in partaking with others in what is forbidden them. So that it is not more allowable to approve or excuse what is censurable, than to perpetrate it; or to justify or extenuate one crime more than another. When divisions and contentions arise among brethren, there is certainly a fault, not in the law but in the subject; and whether the fault lie in excusing what is blameworthy, or blaming what is excusable, the remedy is not to be sought in new legislation but in a constitutional application of law to the offender. And though our laws cannot make contentious and unruly men live in peace, (what law, divine or human, can?) yet have they never been found inadequate, when tried, to determine questions of right and wrong. When our present regulations shall have proved insufficient it will become necessary to inquire what more can be done, but not till then. Wherefore,

Resolved, That no further legislation on the subject of Slavery is called for at present.

Adopted.

The Committee on Overtures reported on the memorial on union from certain persons near Mercer, Pa., as follows:

REPORT.

The object is one, with the great importance of which the Synod has been long and deeply impressed, for the attainment of which it has ever and will continue to employ all Scriptural and available means, and that no delay that can be avoided will be chargeable to us.

Resolved, That the Committee be discharged from farther consideration of the subject at this time.

The report was adopted.

The Committee to whom was referred the report of James Pinkerton in regard to the bequest of Wm. H. Smith, of Indiana, reported, as follows:

REPORT.

We have had an interview with Synod's agent, and examined the papers in the case; and now recommend the adoption of the following resolutions:

1. *Resolved*, That this Synod approve of what our agent has done, and authorize him to prosecute our claim to a final issue.

2. *Resolved*, That James Pinkerton, our agent, be, and he is hereby empowered to receipt the Administrator for any money which may be paid him.

3. *Resolved*, That the Clerk be authorized to issue an order on the Treasurer of the Foreign Missionary Fund for \$25, in favor of James Pinkerton, to refund money advanced by him for lawyer's fees and other expenses.

The report was adopted.

The Clerk issued the order.

The Committee on Accounts, on the report of our agent, appointed at the last General Synod, to inquire into the last Will and Testament of A. M'Mahon, late of Jefferson county, Ohio, made the following report:

REPORT.

They have examined the matter and find that the business has been faithfully and judiciously conducted, and recommend the adoption of the following resolutions:

1. *Resolved*, That the Synod are entirely satisfied with the manner in which the business has been transacted.

2. *Resolved*, That the thanks of Synod be tendered to Hon. Wm. M'Donald, for his fidelity and zeal in bringing this matter to a favorable termination.

3. *Resolved*, That the Clerk of Synod be directed to forward a copy of these resolutions to Hon. Wm. M'Donald, with a request to forward to the Treasurer of Synod the \$162,60 the balance in his hand after all expenses are deducted.

The report was adopted.

Proceeded to the order of the day—the report of the Committee on the improvement of the version of the Psalms.

While the reading of the report of the Committee was progressing, on motion the further reading was deferred, to take up the resolutions in regard to union with the Associate Reformed Presbyterian Synod of New York.

The following resolutions, offered by the Committee, were then adopted unanimously:

1. *Resolved*, That this Synod have been much gratified in meeting with their brethren, who compose the delegation from New York.

2. *Resolved*, That the reunion of the different portions of the Associate Reformed Church, on proper principles, in one General Synod, is an event most earnestly to be desired, and to which we look forward with feelings of the liveliest interest.

3. *Resolved*, That we extend a most cordial invitation to our brethren of the Synod of New York, to unite with us as a Synod, subordinate to the General Synod.

4. *Resolved*, That in the event of the consummation of this union, the united body, under the name of the United Presbyterian Church of North America, shall be governed by the principles of the Associate Reformed Church, as embodied in our standards and exemplified in our practice, which we regard as being in accordance with the practice of our Church previous to the dissolution of the original General Synod, it being understood that we adhere strictly to the position which the Synod occupies on the subject of Slavery.

5. *Resolved*, That each subordinate Synod shall retain the control of its own property and institutions; and that this General Synod shall have no appellate jurisdiction, except in cases of doctrine.

The following resolution was presented by Rev. Messrs. J. Ekin, D. D., and D. R. Kerr, and adopted:

Resolved, That in the event of the acceptance of this proposition by our brethren of the Synod of New York, we respectfully invite them to appoint and send up the proportion of delegates to which their respective Presbyteries shall be entitled, to next General Synod.

The following persons were appointed delegates, in view of the preceding action, to the Synod of New York, viz:

Rev. Messrs. J. Claybaugh, D. D., D. R. Kerr, and R. D. Harper.

The Committee of Accounts reported in part, as follows:

The Committee have examined the account of Rev. James Prestley, for printing extra minutes of the 13th General Synod, and find it correct, therefore,

Resolved, That the Clerk be directed to issue an order on the fund of General Synod, in favor of Rev. J. Prestley, for the sum of \$25.

The order was drawn accordingly.

On the Report of the Treasurer of Synod, the Committee report,

That they have examined it with some care, and find it correct, with the exception of vouchers. This was evidently an oversight occasioned by the death of our Treasurer, and the transfer of his papers to other hands.

We find the following sums in the Treasury, belonging to the different funds of General Synod, May 4, 1854.

Foreign Missionary Fund,	\$2074 57
Home Missionary Fund,	5799 49
General Synod Fund,	67 57
Oregon Fund.	283 28

The Committee recommended to General Synod the adoption of the following resolutions:

1. *Resolved*, That the Treasurer's report be approved, with the understanding that vouchers will be furnished before the publication of the minutes.

The Committee also presented the following:

Whereas it has pleased God in his holy providence to remove by death, Mr. Thomas Hanna, our late Treasurer, therefore,

2. *Resolved*, That while we bow with submission to the Divine will in this painful dispensation, we do also recognize the goodness of God in permitting him so long, and enabling him so faithfully to perform the duties of Treasurer of this Synod.

3. *Resolved*, That the Synod proceed at as early an hour as practicable to choose his successor.

It was resolved that when General Synod adjourns, it will adjourn to meet in the First Church, Pittsburgh, Pa., on the 3d Tuesday of May, A. D. 1855, at 7½ o'clock, P. M.

The following was offered by Rev. Messrs. G. W. Gowdy and Baldrige, and adopted:

Resolved, That a Committee be appointed to procure and publish a complete series of the minutes and pamphlets of the Associate Reformed Synod, from its organization until the time of the dissolution of the first

General Synod. And that said committee be directed to select from our minutes, all the Letters of Warning, Resolutions and Acts of this Synod, as are of general utility and obligation, and have the same published as a digest. And that said committee shall, by subscription or otherwise, provide for the expense of publication, so as not to draw on the funds of Synod.

The following are the persons appointed as the above contemplated Committee, viz:

Rev. Messrs. H. H. Johnson, W. T. Findley, Jas. Prestley, G. W. Gowdy, and R. D. Harper.

Received through Rev. J. B. Dales, the Constitution and other documents of the Presbyterian Historical Society, and requesting us to participate in its transactions.

The following, offered by ———, was adopted:

Resolved, That Rev. Messrs. A. Sharpe, D. D., and D. R. Kerr, be, and hereby are appointed to attend the meeting of the General Assembly of the Presbyterian Church of Ireland, to meet in July next, and to represent this Synod as opportunity may be afforded during its sittings.

It was on motion of Rev. Messrs. J. N. Dick and D. H. Pollock,

Resolved, That Rev. James Prestley be and hereby is appointed to preach the missionary sermon before the next General Synod.

The Committee appointed to make a selection of such books as may be proper for the use of our Sabbath Schools, reported:

REPORT.

From the Massachusetts Sabbath School Society. 50 vols., each 32 pages, 32 mo., seven cents, bound.

- 1 Drops of Sacred Dew,
- 2 The Lord's Prayer explained and enforced.
- 3 Sin found out.
- 4 The Truant Boy.
- 5 Narrative of youthful inquirers—to which is appended "The Lost Opportunity."
- 6 Sad Days Brightened.
- 7 Asleep in Christ.
- 8 My Baptism.
- 9 The Sabbath-breaker Punished.
- 10 Children invited to Christ.
- 11 Counsels to Sabbath-School Teachers.
- 12 The Early Fruit.
- 13 The Old Disciple.
- 14 Mary's Childhood.
- 15 Sketch of Lydia G. (by Leigh Richmond.)
- 16 The Sting of Death Removed.
- 17 The Post-Office. (Nature and Influence of Prayer.)
- 18 My Mother's Funeral.
- 19 The Gospel Kite.
- 20 Never Quarrel.
- 21 Mary Gutsalaff.

- 22 Heathen Parents.
- 23 The Heart Demanded.
- 24 What children can do.
- 25 The Orphan Lucy.
- 26 Learn to Obey.
- 27 I am so Happy.
- 28 White Lies.
- 29 A Noble Youth.
- 30 The Contrast.
- 31 The Important Inquiry.
- 32 King Jehu, or Examining your Motives.
- 33 What a Savior!
- 34 Believe and be Saved.
- 35 The Danger of Delay.
- 36 The Sabbath-School Teacher's Reward
- 37 Hines on Self-Examination.
- 38 A Child a Hundred Years Old.
- 39 The Penitent Boy.
- 40 The Great Deep.
- 41 A Dark Morning.
- 42 Sand and Rock.
- 43 A Story about Conscience.
- 44 Margaret.
- 45 The Little Christian.
- 46 Mary of the Glen.
- 47 The Motherless Child.
- 48 Wise Sayings for the Young.
- 49 Sketches of Mt. Carmel.
- 50 Try.

Fifty books at 7 cents each, bound. 50 by 7, \$3.50.

From Presbyterian Board of Publication.

	Price	27 cts.
1 Traditions of the Covenanters, 1st series,	"	33
2 do do do 2nd series,	"	16
3 East Traveler,	"	33
4 Anecdotes on New Testament,	"	33
5 do Old Testament, 1st series,	"	33
6 do do 2nd series,	"	16
7 Naaman Elisha,	"	16
8 Well watered Plains,	"	16
9 Bedfordshire Tinker,	"	12
10 Africaner,	"	12
11 Samaritans,	"	27
12 Pious Shepherd,	"	27
13 French Protestants,	"	33
14 Life of John Knox,	"	22
15 The Patriarchs,	"	22
16 Kind Words,	"	20
17 Guilty Tongue,	"	19
18 Children of the Bible,	"	24
19 Remarkable Places,	"	19
20 Missionary in the Wilderness,	"	22
21 Scenes in Africa,	"	
22 Waterloo Soldier,	"	

23 Counsels to the Young,
24 Madagascar Martyrs,

Price 16 cts.
" 22

R. GRACEY, *Chairman*,

Resolved, That the above selection be approved.

It was adopted.

It was, on motion of Rev. Messrs. Gowdy, and Sharpe, D. D.,

Resolved, That the Moderator be requested to preach at the opening of the next General Synod on the subject, "The antagonism of Popery to the free institutions of this country—civil and religious," and that Rev. Joseph Clokey be his alternate.

On the subject of an election for Treasurer, it was

Resolved, That Synod will hear nominations this afternoon, and elect to-morrow.

James P. Hanna and John Fleming, both of Allegheny City, Pa., were nominated.

Read a memorial from the Second Synod, on a "Board of Education," as follows:

REPORT.

At the meeting of the Second Synod of the West, which took place in Indianapolis in 1851, a Board of Education under the supervision of Synod was organized, the object of which was "to awaken and diffuse an educational spirit—to devise and carry out measures for establishing an educational fund—to secure the foundation of such schools and institutions of learning as may be deemed necessary to subserve the interests of the Church, and to aid in providing such schools with suitable teachers;" in short, to contribute directly and efficiently, by frequent meetings in various places, and by public lectures and other suitable means, to arouse the Church and all its membership to a sense of their duty in regard to the whole work of the literary and religious training and education of the rising generation. This Board still exists, and has accomplished a good work in accordance with its object. But believing that a Board of Education with the same object, organized under the supervision of the General Associate Reformed Synod, would be much more efficient, and more promotive of the educational interests of the whole Church, it was resolved at the late meeting of the Second Synod in Hamilton, "That this Synod memorialize the next General Synod to appoint a Board of Education, similar in its general character and design, to the one recently organized by this Synod; and that upon the appointment of such a Board, the Board of this Synod be dissolved."

Therefore, we recommend the following to the adoption of this Synod,

Resolved, That this Synod organize a Board of Education in accordance with the memorial of the Second Synod of the West.

All which is respectfully submitted.

W. T. FINDLEY, *Chairman*.

The report was referred to the Committee on Overtures.

The following resolution was offered by J. K. Andrew and J. N.

Dick:

Resolved, That a committee of three be appointed to consider the pro-

priety of Synod's organizing a Board of Home Missions, instead of the present mode of conducting her missionary operations; to report to-morrow morning.

It was adopted.

The Committee are Rev. Messrs. J. Ekin, D. D., J. N. Dick, and H. H. Thompson.

Rev. Messrs. Ekin, D. D., and Baldridge, were appointed to count the votes of the Presbyteries on the memorial from last General Synod.

On motion, Synod adjourned. Closed with prayer by Dr. Sharpe.

Saturday, 9 o'clock, A. M.

Synod met, and opened with prayer by Dr. J. T. Pressly, members generally present. The minutes of the last session were read and approved.

Called for reports, papers, &c.

On motion, Rev. Messrs. Long and Mehard were appointed a committee to examine the state of the Home Missionary Fund, and ascertain the proportion of the next year's appropriation that can be paid to the Presbyteries in advance.

It was stated by Rev. J. M. Gordon that there are \$19 of the Home Missionary funds in the Treasury of the First Presbytery of Illinois, and he requested that that sum be allowed to remain in their Treasury to be applied to the use of the Church at Chester.

The request was granted.

The following resolutions were presented in regard to the bequest of Samuel Smith, deceased, late of Washington County, Pa.:

Resolved, That the Treasurer of General Synod is hereby authorized to receive the bequest in the will of Samuel Smith, Esq., deceased, and give the necessary refunding bonds.

On motion,

Resolved, That the Clerk of the General Synod is instructed to issue an order on the Treasurer in his own behalf for his salary for the year—\$40. Also an order in favor of the sexton of this Church for \$10, for his services during the sitting of this Synod.

The orders were issued.

The Committee on "Church Extension" was, for reasons, continued, and instructed to report to the next meeting of General Synod.

The Committee on Overtures reported on "the Memorial from the Second Synod on a Board of Education," as follows:

REPORT.

That the project of education contemplated in said memorial is, in their

judgment, of such character as would be cumbersome to General Synod, and could not receive efficient aid, therefore,

Resolved, That the Committee be discharged from the further consideration of the subject.

It was adopted.

On motion of Rev. Messrs. Read and Taggart, it was

Resolved, That Rev. Joseph Claybaugh, D. D., is hereby appointed to represent this Synod in the General Assembly of the Free Church, and the United Presbyterian Church, of Scotland, in May, 1855.

The following memorial from the Second Synod on the subject of a literary and theological Review, was presented:

At the last meeting of the Second Synod of the West, the undersigned were appointed a committee to memorialize your reverened body upon the subject of the publication of a Quarterly Review. This subject was before the Second Synod, and occupied its attention to some extent, and elicited a unanimous expression of opinion in favor of the enterprise of such an issue under proper conductors. But in order to its successful prosecution, it was deemed indispensable to secure, as far as possible, the confidence of the Church in its behalf, by submitting it to your disposal, that it may take its form and character through your agency, and be more eminently enabled to realize the highest expectations which may be entertained among its patrons in regard to it.

It may not be a denominational concern, strictly speaking, and we believe it should not be; but should occupy a wider field of usefulness and influence. It should be a Gospel disseminator in the noblest, truest sense of the term, an advocate of the truth against the errors of the age, —and should promote the harmony and co-operation, especially, of the various branches of the Reformed Presbyterian Churches, sustaining to these Churches a relationship similar to that of the Princeton Review to the Old School Presbyterian Church, or of the Biblical Repository to the New School Presbyterian Church. The advantages of such a publication, if conducted with marked ability and otherwise in such a manner as to entitle it to the entire confidence and to the affection of its readers, we need not specify. They are palpable to your judgments.

And we hereby submit the subject to your consideration, and trust that Divine wisdom may direct you in this disposal, so that God's name may be glorified and the interests of the Church of Christ advanced and strengthened.

W. T. FINDLEY,
HENRY ALLEN,
ARCH. NISBETT.

The following resolution, offered by Rev. Messrs. W. T. Findley and Allen, was adopted.

Resolved, That it is not expedient that this General Synod should assume the responsibility of the publication or even ecclesiastical supervision of a Literary and Theological Review, such as is contemplated in the memorial addressed to us from the Second Synod of the West; but that as an individual enterprise, conducted so as to entitle it to the fullest confidence of the Reformed Churches, whose interests it would seek especially to promote, we would most cordially, commend it to public patronage, and hail it as an additional instrumentality for the edification of Zion.

The committee appointed to count the votes of the Presbyteries on the overture by last General Synod, reported:

REPORT.

That the votes have been counted, and the result found as follows:

In favor of the overture as a whole,	76
Opposed to the overture as a whole,	101
Two Presbyteries divided the overture,	
In favor of the first part of the overture,	11
Opposed to the first part of the overture,	15
In favor of the second part of the overture,	21
Opposed to the second part of the overture,	6

The overture, therefore has been decided in the negative.

Resolved, That the committee be discharged.

The report was adopted.

The following was offered by Rev. Messrs Stewart and Sharpe, D. D., and adopted:

Whereas, This Synod has heard with the most lively interest, the statement of Rev. Alexander Blaikie, of Boston, respecting the destitution and the desires of the friends of a pure Gospel in New England, in which he earnestly solicits from us a grant of men and means, to extend the influence and promote the prosperity of the Associate Reformed Church in the North East, therefore,

1. *Resolved*, That this Synod feels the deepest interest in the success and prosperity of the Associate Reformed Church in New England.

2. That we deeply sympathize with our brethren in their destitution, and sincerely regret that the state of our funds, and the limited amount of our supplies deny us the pleasure of responding to their call at present.

3. That we cordially recommend to our congregations to contribute to aid our brethren in the North East.

The report was adopted.

The committee appointed to ascertain the amount of money in the Home Missiounary Fund, reported:

REPORT.

The balance in the treasury, after having paid the orders for the past year, will justify the granting of orders to the amount of one half the appropriation to the respective Presbyteries for the coming year. We recommend the following resolution:

Resolved, That orders be granted in favor of the respective Presbyteries to the amount of one half of their appropriations, except to the Second Presbytery of Illinois, to which the committee recommend an order for \$600.

The report was adopted.

The Committee on a Board of Home Missions reported:

REPORT.

The present plan by a committee, composed of a member from each Presbytery, is involved in serious and growing inconvenience.

This committee is liable to be entirely changed every year; it is also-

lutely certain that it will be so changed from year to year, as to seriously interfere with the prompt and judicious action of its members in the earlier stages of its annual meeting. This committee now embraces eighteen members; and should the Synod of New York see proper to send up her delegates, there will be this addition of six more; making in all twenty-four. These come together comparatively strangers to each other; each with instructions from his Presbytery to secure all the aid in men and money that may be regarded as desirable or necessary; each with a commendable determination to carry out his instructions. These claims from the respective Presbyteries must necessarily conflict with each other, and are liable to be decided, not on their real merits, but according to the importunity and confidence with which they are pressed at the time. The whole business of the committee must be hurried through without sufficient time to deliberate. The entire time devoted by the committee to their whole business is sometimes insufficient to take a deliberate survey of the field they propose to occupy, much more to decide on the relative importance of particular localities. Synod is disposed to do little more than adopt the report, and the result too often is, that mistakes are made which cannot be easily remedied, doing perhaps permanent, or at least serious injury to our cause in various respects.

Another growing evil of the present system is the tendency to merge the missionary operations of Synod in the mere home interests, and legitimate business of Presbyteries. If your committee have a correct and definite idea of the object of Home Missions, it is to plant our standard and unfurl our banner in such important localities as may lie beyond the geographical limits of Presbyteries; or may require more means to secure them than Presbytery can command. Such localities should be selected with care, on the ascertained fact of their destitution of the Gospel and its ordinances, with a reasonable prospect of success, and with a settled determination to sustain them till a fair experiment be made. But the tendency of the present system, in some instances at least, is to start up weak vacancies within the geographical limits of Presbyteries, which can only promise a sickly, short lived existence, to cumber the Synod and exhaust its missionary funds.

It is not to be supposed that any plan can be proposed which will be free from serious difficulty in the incipient stages of its operations. Your committee, however, are unanimously of opinion that a permanent Board appointed by, and under the control of Synod, might conduct our Home Missionary operations more economically, more satisfactorily, and more successfully.

We therefore respectfully suggest that a Home Missionary Board be constituted, composed of three members from each Synod now represented, and as they shall hereafter be represented in General Synod; one member of each Synod going out of office each year, to be replaced by election from the Synod to which he belongs. That this Board be required to meet annually, at least one week before the meeting of General Synod. That each Presbytery be required to report to this committee the number of unsettled men and probationers under their care, the number and circumstances of missionary stations within their territory, together with the amount of funds to be placed at the disposal of Synod, for Home Missionary purposes, and such other facts as may be of importance to the committee. That it be competent to a quorum of this Board, which quorum shall be determined by Synod, to select missionary stations; to ap-

point missionaries and recall them; to draw on the funds of Synod for their support; and to distribute probationers and unsettled ministers among the respective Synods, subject to the approval or disallowance of General Synod at each subsequent meeting. That it be made the duty of this Board to report annually to General Synod the entire transactions of the past year, the amount of money that may be needed, together with the proposed distribution of probationers and unsettled ministers among the Synods for the coming year. That it be competent to this Board to distribute itself into sub committees according to their respective Synods, and that it be competent to these sub committees to distribute the probationers and unsettled ministers among the different Presbyteries of their respective Synods, subject to the approval or disallowance of said Synods; and to grant to important localities, within the bounds and under the supervision of Presbyteries, pecuniary aid on the recommendation of the Presbyteries in whose geographical limits they may be, subject to approval or discontinuance by the entire Board at its subsequent meeting.

Resolved, That this plan be adopted.

JOHN EKIN
H. H. THOMPSON, } *Committee.*
J. N. DICK,

The report was recommitted, and the committee instructed to report to the next General Synod.

The hearing of the report on the Psalm-book was made the order of the day for 2½ o'clock this afternoon.

Synod adjourned. Closed with prayer by Dr. Ekin.

2 o'clock, P. M.

Synod met and opened with prayer.

Members generally present.

The minutes of last sitting were read and approved.

It was on motion of Rev. Messrs D. F. Reed and ———,

Resolved, That the minutes of this Synod be published in the *Preacher and Pulpit*, and that 350 copies extra be struck off from the office of the *Pulpit*.

Rev. Messrs Dick, Gordon, and J. K. Andrews were appointed a committee to examine the statistical tables, and report on their publication.

On motion of Rev Messrs. Gordon and Baldrige,

Resolved. That the Committee of Home Missions meet on the Wednesday preceding the meeting of General Synod, in the First Associate Reformed Church, Pittsburgh, at 10 o'clock, A. M.; and that in case of a union with the Associate Reformed Synod of New York, the Presbyteries of that Synod be invited to send delegates to said meeting.

Proceeded to the order of the day—to hear the report of the Committee on the Psalm-book. After the reading, the following resolution was offered by Rev. Messrs. Dr. Sharpe and Alex. Wilson.

After hearing numerous specimens of versification from the Committee on Psalmsody,

Resolved, That said Committee be requested to continue their labors ; and are authorized to draw on Synod's funds to defray the expenses of publishing so much of the work as they may think proper to submit to the Churches for examination.

The following was offered by Rev. Messrs J. C. Porter and D. F. Reid, and adopted:

It having been found that a large number of the Presbyteries have not contributed to the Delegate Fund, therefore,

Resolved, That the Presbyteries which are in attendance by their delegates at this meeting have leave to withdraw each the amount placed in the Delegates' Fund.

It was resolved that the statistics of this Synod be published.

The report of the Board of Agency for Foreign Missions was adopted, and ordered to be printed with the minutes.

The thanks of Synod were by resolution tendered to the citizens of Xenia and vicinity for their kindness and hospitality to the members of Synod during its sittings.

The following resolution was passed.

Resolved, That Synod re-affirm the resolution adopted at the last meeting of General Synod, creating a Delegate Fund ; and the attention of the Presbyteries is directed to the duty of forwarding yearly their contributions to this fund.

The above minutes were read and approved.

Synod adjourned. Closed with prayer, singing the 133d Psalm, and pronouncing the apostolic benediction.

J. CLAYBAUGH, *Moderator*.

JAMES PRESTLEY, *Stated Clerk*.

TREASURER'S REPORT.

The General Synod of the Associate Reformed Church, in account with D. Millen, Treasurer, pro tem.

HOME MISSIONARY FUND.

Cannonsburgh Congregation Female Missionary Society,	\$25 00
Miss Mary M'Call,	5 00
Wellsville Congregation,	5 00
Bequest of David Wallace, dec'd, late of Fairview,	250 00
Samuel Barnett,	10 00
Thomas Irvin, jr.,	1 00
Thomas M'Ara,	1 00

Sycamore Congregation, by Rev. Allen,	\$8 00
Xenia Congregation, by Rev. R. D. Harper,	40 00
Richland Congregation,	20 25
New Zion Congregation,	50 00
Shiloh Congregation,	12 00
Dayton Congregation, by Rev. Henry,	7 67
Hamilton and Concord Congregation,	29 00
Mr. Alexander Blair,	5 00
St. Louis Congregation,	20 00
Martin Congregation, Michigan,	7 00
Mr. W. T. Monteith,	2 50
Piqua Congregation,	21 00
Mt. Vernon Congregation,	5 00
Martinsburgh,	3 55
Sugar Creek Congregation, O., Rev. Henry,	22 50
Scotch Ridge Settlement,	4 00
Steubenville Congregation Female Miss. So., by Rev. Larimer,	16 00
Paris, by Rev. W. Larimer,	12 00
Presbytery of Big Spring, by Rev. Dr. Sharpe,	85 00
Lebanon Congregation, by Rev. Duncan,	18 00
New Salem " " "	10 00
Fairview " " "	12 84
Brush Creek " " "	7 00
Cumberland " " "	3 00
Butler Presbytery, by Rev. Dick,	84 50
Blairsville Congregation, by Rev. M. Clark,	8 00
New Alexandria Congregation, by Rev. M. Clarke,	4 00
Salt Creek, " " "	6 00
East Union, " " "	7 50
Barlow Congregation, by Rev. Calderhead,	8 50
Brush Creek " " "	2 00
Jonathan's Creek Congregation, " "	4 00
Thornsville " "	3 40
Chillicothe " by Rev. W. T. Findley,	37 50
Antrim " by Rev. S. Findley,	13 00
Oxford " by Rev. Dr. Claybaugh,	27 00
Mrs. Hull,	5 00
Auburn and De Calb Congregation, by Rev. R. G. Thompson,	10 00
Mill Creek and White Eye Congregation, by Rev. D. F. Reid,	10 00
New Paris (Indiana) Congregation, by Rev. B. L. Baldridge,	2 76
Centerville Congregation, (Michigan.) " "	4 00
Springfield " by Rev. R. D. Harper,	36 00
Unity " by Rev. D. M'Dill,	6 00
Russellville " " "	7 65
Decatur " " "	12 35
Hopewell, O., " Rev. J. Y. Scouller,	46 30
Hopewell Female Missionary Society, " "	25 00
Fairview Congregation, " "	27 00
Presbytery of the Lakes, Rev. H. H. Thompson, (Treas.)	85 00

Keokuk Congregation, by Rev. W. Boyce,	\$10 00
New London " " "	5 00
Oskaloosa " " "	5 00
Executor of Miss Livinia Hunter, of Mercer, Pa.	10 00
Union Congregation, Indiana, by Rev. W. Turner,	18 00
Steubenville Presbytery, by Rev. A. Willson,	134 00
Sydney Congregation, by Rev. C. T. M'Caughan,	25 00
Mr. Wm. Bogle, of Zanesville, by Rev. D. R. Kerr,	25 00
Crooked Creek Congregation, " "	20 00
Brush Creek and Zanesville Congregation, " "	5 47
Mansfield Congregation, by Rev. R. D. Harper,	7 50
Cedar Creek Congregation, by Rev. J. C. Porter,	19 00
Harmony " " "	7 00
Ellison " " "	5 00
Bethel " " "	8 00
South Henderson, " by Rev. R. Ross,	28 00
Vienna " by Mr. A. F. Martin,	5 00
West Fork " by Rev. D. M'Dill,	30 00
Cedarville " by Rev. L. H. Long,	23 00
Hebron, (Ind.) " by Rev. J. Buchanan,	5 00
Cincinnati Female Missionary Society, Rev. J. Prestley,	42 00
" Sabbath School children, "	23 45
Mt. Pleasant Congregation, by Rev. J. S. Robertson,	10 00
Rev. W. T. Findley,	8 00
Union Congregation, Ill., by Rev. J. M. Gordon,	7 97
Washington " " "	5 00
Berlin " " "	5 00
Springfield " " "	6 17
Hopewell " " "	4 00
Lawrence Presbytery, by Rev. W. Mehard,	76 50
James Thompson and Wm. Patterson, executors of the estate of Samuel Smith, dec'd, (legacy in part)	475 00
Xenia Female Missionary Society, by Rev. R. D. Harper,	26 50
Bethesda Congregation by Rev. M'Dill,	23 00
	\$2,298 83

CONTRA.

MAY 19, 1854.

By cash paid Springfield Presbytery to L. H. Long,	\$287 50
G. W. Gowdy, order,	37 50
S. F. Hutchison, order,	56 00
Michigan Presbytery to J. N. Pressly,	97 50
Indiana Presbytery to R. E. Stewart,	100 00
Presbytery of the Lakes to H. H. Thompson,	22 00
Presbytery of Mansfield to D. F. Reid, order,	39 00
Henry Q. Graham, order,	277 00
Presbytery of Butler to J. N. Dick,	50 00
Second Presbytery of Ohio to E. B. Calderhead,	97 50

Second Presbytery of Iowa to W. M. Boyce,	325 00
Henry Allen, order,	32 00
Presbytery of Steubenville to Sam'l Taggart,	54 00
Presbytery of Blairsville to D. H. Pollock,	50 00
Presbytery of Chillicothe to D. M'Dill,	25 00
First Presbytery of Illinois to J. M. Gordon,	17 00
J. C. Arnold, order,	272 00
M. Morrison, order,	32 00
Second Presbytery of Illinois to J. C. Porter,	197 50
Presbytery of Michigan to B. L. Baldrige,	10 00
One-half appropriation,	112 50
Second Presbytery of Illinois, one-half appropriation to J. C. Porter,	600 00
Presbytery of Sydney, one-half appropriation to J. R. Findley,	102 50
Presbytery of Iowa, one-half appropriation to W. M. Boyce,	237 50
Presbytery of Steubenville, one-half appropriation to S. Taggart,	140 00
Presbytery of Mansfield, one-half appropriation to D. F. Reid,	70 00
Presbytery of Indiana, one-half appropriation to R. E. Stewart,	125 00
Presbytery of Springfield, one-half appropriation to L. H. Long,	225 00
Presbytery of Butler, one-half appropriation to J. N. Dick,	62 50
Presbytery of Lawrence, one-half appropriation to W. E. Mehard,	15 00
First Presbytery of Illinois, one-half appropriation to J. M. Gordon,	117 50
Presbytery of Chillicothe, one-half appropriation to D. M'Dill,	25 00

 \$3.901 00

Amount received, \$2.298 83

Amount borrowed of Foreign Miss. Fund, 1.602 17

 Amount disbursed, \$3.901 00

 FOREIGN MISSIONARY FUND,

Wellsville Congregation, O.,	\$5 00
Bequest of D. Wallace, dec'd, (late of Fairview,)	250 00
Samuel Barnett,	10 00
Sycamore Congregation, Rev. Allen,	8 00
Associate Reformed and Reformed Presbyterian Cong. Xenia,	28 00
Xenia Congregation, Rev. R. D. Harper,	38 00
New Zion "	50 00

Shiloh Congregation,	\$15 00
Dayton “	7 67
Hamilton and Concord Congregation,	42 50
Martha Blair,	5 00
Union Congregation Female Missionary Society,	35 00
St. Louis Congregation,	20 00
Mr. W. T. Monteith,	2 50
Piqua Congregation,	20 00
Mt. Gilead Congregation,	15 00
Mt. Vernon “	8 00
Martinsburgh “	5 00
Sugar Creek Congregation, O., by Rev. Henry,	22 50
Scotch Ridge Settlement,	4 00
Steubenville Female Missionary Society, by Rev. Larimer,	16 00
Paris Congregation, by Rev. W. Larimer,	12 00
Chartier's X Roads Congregation,	19 00
Presbytery of Big Spring, by Rev. Dr. Sharpe,	105 00
Lebanon Congregation, by Rev. Duncan,	18 00
New Salem “	10 00
Cumberland “	3 00
Presbytery of Butler, by Rev. Dick,	126 00
Blairsville Congregation, by Rev. M. Clark,	8 66
Salt Creek “	6 00
New Alexander “	4 33
East Union “	7 50
Barlow “ by Rev. Calderhead,	3 50
Jonathan's Creek “	4 00
Thornsville “	3 00
Chillicothe Congregation, by Rev. W. T. Findley,	52 00
Antrim “ by Rev. S. Findley,	13 00
Oxford “ by Rev. Dr. Claybaugh,	36 84
Oxford Female Missionary Society “	16 35
Oxford Juvenile Missionary Society, School Damascus,	7 27
Auburn and De Calb Congregation, by Rev. R. G. Thompson,	10 00
Millcreek and White Eyes Congregation, by Rev. D. F. Reid,	12 00
New Paris Congregation, by Rev. B. L. Baldridge,	1 17
“ Female Missionary Society “	4 50
Centerville Congregation, “	2 00
Springfield “ by Rev. R. D. Harper,	20 00
Springfield Female Missionary Society, “	30 00
West Fork Congregation, by Rev. D. M'Dill,	33 00
Hopewell “ O., by Rev. J. Y. Scouller,	71 00
Mr. John Buck, “	10 00
Hopewell Female Missionary Society for Female Scholarship Damascus, Rev. J. Y. Scouller,	77 00
Fairview Congregation, “	49 00
Presbytery of the Lakes, by Rev. H. H. Thompson,	93 00
Unity Congregation, by Rev. Montfort,	10 00
Executor of Miss Lavinia Hunter, Mercer, Pa.,	10 00

Union Congregation, Indiana, Rev. W. Turner,	10 00
Steubenville Presbytery, by Rev. A. Wilson,	100 50
Rev. M'Kinstry, (donation)	5 00
Estate of John Campbell, of Piqua, by Jas. M'Cullough,	40 00
Mr. W. Bogle, of Zanesville, by Rev. D. R. Kerr,	25 00
Mansfield Congregation, by Rev. R. D. Harper,	7 50
Cedar Creek " by Rev. J. C. Porter,	41 00
Harmony " "	7 00
Ellison " "	10 00
Clayton " "	3 00
Bethel " "	8 00
South Henderson Congregation, by Rev. R. Ross,	28 00
Vienna " by Mr. A. F. Martin,	5 00
Cedarville " by Rev. L. H. Long,	28 00
Hebron " by Rev. J. Buchanan,	4 00
Cincinnati " by Rev. J. Prestley,	100 22
Mt. Pleasant, " by Rev. J. S. Robertson,	10 00
A Friend of Missions, by Rev. J. M. Gordon,	10 00
Union Congregation, Illinois, "	7 97
Washington Congregation, Illinois, "	5 00
Berlin " "	5 00
Hopewell " "	4 00
Springfield " "	6 17
Lawrence Presbytery, by Rev. W. Mehard,	81 50
Bethesda Congregation, by Rev. M'Dill,	17 00
	\$2,064 15

CONTRA.

Cash paid to James Pinkerton, order,	\$25 00
" " J. A. Frazier,	310 88
	\$335 88

Amount received,	\$2,064 15
Amount disbursed,	335 88
	1728 27
Amount loaned Home Missionary Fund,	1602 17
Balance in Treasury,	\$126 10

OREGON MISSION FUND.

Ladies Sewing Society, St. Louis, by Rev. M. M. Brown,	\$16 00
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GENERAL SYNOD'S FUND.

Cannonsburgh Congregation,	\$5 00
Xenia " Rev. R. D. Harper,	11 00
Richland " "	5 00

New Zion Congregation,		5 00
Kenton	Rev. J. F. Hutchison,	3 00
Shiloh	"	3 00
Hamilton and Concord Congregations,		3 00
West Middletown	"	4 63
Mt. Gilead,	"	4 00
Martinsburgh	"	3 70
Bethesda	"	6 00
Chartier's X Roads	"	5 50
Lebanon	"	2 16
New Salem	"	1 00
Presbytery of Butler, Rev. Dick,		8 00
Blairsville Congregation, Rev. M. Clarke,		5 33
New Alexandria	"	1 66
Chillicothe	Rev. W. T. Findley,	9 50
Oxford	Rev. Dr. Claybaugh,	10 00
Millcreek and White Eyes Congregation, Rev. D. F. Reid,		2 00
Centerville Congregation, Rev. B. L. Baldridge,		2 00
Fairview	Rev. J. Y. Scouller,	3 00
Sugar Creek,	Pa., Rev. H. H. Thompson,	1 00
Brighton	Rev. W. Boyce	5 00
Second Presbytery of Illinois, Rev. Ross,		32 00
Providence Congregation, Mr. W. R. Berryhill,		11 10
Rossville	"	4 50
Union	Ia., Rev. W. Turner,	4 00
Steubenville Presbytery, Rev. A. Willson,		24 00
Sydney Congregation, Rev. C. T. M'Caughan,		8 00
Birmingham	Rev. G. R. Ormand,	5 00
Crooked Creek Congregation, Rev. D. R. Kerr,		6 16
Cedar Creek	Rev. J. C. Porter,	7 50
Clayton	"	8 00
Bethel	"	4 00
Vienna	Mr. A. F. Martin,	1 00
Cedarville	O., Rev. L. H. Long,	1 50
Presbytery of Blairsville, Rev. D. H. Pollock,		12 50
Springfield Congregation, Illinois, Rev. M. M. Brown,		4 50
Union	Rev. J. M. Gordon,	8 39
Berlin	"	3 00
Chicago	Rev. A. Nesbit,	10 50
Lawrence Presbytery, Rev. W. Mehard,		3 00
Rev. A. Sharp,		5 00

\$273 13

CONTRA.

Monies Refunded from General Synod's Fund, by order of Synod.

R. D. Harper,	\$11 00
Robt. Ross for Second Presbytery of Illinois,	32 00

J. C. Porter,	19 50
Presbytery of Steubenville,	32 50
J. M. Gordon,	11 39
M. M. Brown,	4 50
Cannonsburgh Congregation,	5 00
B. L. Baldrige,	2 00
Brighton Congregation,	5 00
New Zion "	5 00
Req. M. R. Berryhill,	10 00
Matthew Clarke,	6 00
Samuel Jamieson,	6 00
Blairsville Presbytery, by D. H. Pollock,	12 50
Martinsburgh and Mt. Vernon by Mr. Robinson,	3 50
Presbytery of Indiana,	4 00
J. F. Hutchison,	3 00
Cash paid James Prestley, as per order,	40 00
" " "	25 00
" Jesse Law, Sexton,	10 00
	\$247 89
Amount received,	\$273 13
" disbursed,	247 89
Balance in Treasury,	\$25 24

STATISTICAL TABLE OF THE PRESBYTERY OF MONONGAHELA.

MINISTERS.—PASTORS.	P. O. ADDRESS.	CONGREGATIONS.	NUM. & OFFICERS				DECEASED BAPT'S				SYNOD'S FUNDS.		MNL. FUNDS.	
			FAM.	COM.	PER. FK.	PER. CE.	DEATHS	REMOV.	INF'TS.	ADULTS.	PART.	GEN'L.	HOME.	FOR'M.
John T. Pressly, D. D.,	Allegheny City,	1st Ch. Allegheny City,	212	526	33	29	7	102	60	2	35.00	5.00	360.00	595.00
John Ekin, D. D.,	Pittsburg.	1st Ch. Pittsburg,	200	375	25	24	3	15	47	1	35.00			
John G. Brown,	do	2nd Ch. do	124	246	22	24	4	17	25	1	15.00		20.00	30.00
Robert Gracey,	do	4th Ch. do	88	186	20	26	2	8	16	1	8.00		8.00	8.00
Geo. K. Ormond,														
Geo. D. Archibald,	West Manchester.	Manchester,	65	160	18	18	2	14	20	2	8.00		5.00	5.00
Joseph Clokey,	Green Tree. All. Co.,	St. Clair, Pa.,	122	243	15	10	2	22	20		22.00		28.65	72.25
James Greer, Jr.,	Courtneyville, Pa.,	Mt. Nebo,	33	98	6			5	14		7.00		5.00	5.00
Do do	do	Rehoboth,	17	51	5	2	2	1	6		4.00		3.00	3.00
James Greer, Sr.,	Noblestown, All. Co. Pa.	Robinson's Run,	103	243	22	4	4		22					
David Paul,	Cannonsburg, Wash. Co.	Cannonsburg.	93	169	17	11	4	10	24	5				
H. C. McFarland,	Finleyville,	Mifflin, Bar Hill,	83	134	10	3	1	3	11	2				
James L. Fairley,	Venice, Washington Co	Venice,												
John Gilmore,	Tarentum,	Tarentum,	35	91							12.00	6.00		
Do do	do	Indiana,												
Samuel Patterson,	Darlington, Pa.,	Rocky Spring,												
Do do	do	Palestine,												
John Maclean,	New Brighton, Pa.,	do	54	110	9	9	1	7	6	1	8.00	2.00	8.00	8.00
Samuel W. Clarke,	Calcutta, Ohio,	St. Clair, O., & connec's,	48	90	8	3	6	4	12		6.00		6.00	6.00
A. G. Shaffer,	Bakerstown, Pa.,	Deer Creek,	100	245	24	14	4	5	35	3	15.00		15.00	18.00
<i>Ministers unsettled.</i>		<i>Vacancies.</i>												
John C. Steel,	White Ash,	Hebron,	36	81	10	5	1	6	2		5.00			
D. R. Kerr,		Hookstown & Hanover,												
		Union,	150	300	13	14								36.00

Probationers.

[illegible]

STATISTICAL TABLE OF THE FIRST PRESBYTERY OF OHIO.

Jos. Claybaugh, D. D.,	Oxford, O.
Peter Mosafort,	College Corner, Ohio.
Sam'l W. McCracken,	Morning Sun,
Adrian Aten,	Springdale,
James Prestley,	Cincinnati,
Henry Allen,	20 Mile Stand,
William Davidson,	Roseville,
John S. Robertson,	Monroe,
John Y. Scouller,	Fairhaven,
<i>Minister Unsettled.—</i> John S. McCracken.	
<i>Licentiates.—</i> W. Wallace, W. H. Prestley, A. C. Junkin.	

STATISTICAL TABLE OF THE SECOND PRESBYTERY OF OHIO.

[illegible]

STATISTICAL TABLE OF THE SECOND PRESBYTERY OF OHIO.—CONCLUDED.

MINISTERS.—PASTORS.	P. O. ADDRESS.	CONGREGATIONS.	NUM. & OFFICES.		DECEASED BAPT'S				SYNOD'S FUNDS.		MISS. FUNDS.			
			FAM.	COM.	PER EX.	PER CE.	DEATHS	REMOV.	INF'TS.	ADULTS	PART.	GEN'L.	HOME.	FOR'N.
Randal Ross, James Duncan,	Sharon, Ohio, Cambridge,	Sharon, Lebanon, New Salem,	40	74	17	15	1	12	8	2	5.00	2.00	5.00	18.00
John Coman.	Claysville.	East Union, Salt Creek,	91	208	12	8	2	7	21	2	13.15	1.00	18.00	10.00
James Burrows,	Morganville,	Sunday Creek, Wolf Creek,	64	137	11	26	2	6	14	3	4.00		7.50	6.00
S. M. Hutchison,	Barlow,	Mt. Perry, Barlow, Bethel.	50	140	7	17	3	7	12	2	3.00		6.00	
John Anderson, <i>Unsettled Ministers.</i>	Fairview,	Clear Ridge, <i>Vacancies.</i>	50	112	2	1	5	4			3.00		20.35	
James Miller, S. Findley, Jr., <i>Probationers.</i>		Washington, Cumberland, Jonathan's Creek.	14	34	3	2	1	1	2					
R. S. Campbell, D. D. Christy.		Brush Creek,	14	29	2	5	1		4					
			12	24	1	4			9		5.50		3.00	3.00
STATISTICAL TABLE OF THE PRESBYTERY OF THE LAKES.														
Jos. H. Pressly, H. H. Thompson,	Erie, Cochranston,	Erie, Sugar Creek, Sandy Creek,	70	172	5	7	1	1	11	1	20.00		30.00	50.00
Clark Kendal, H. H. Hervey,	Buffalo, Hartstown,	Buffalo, Crooked Creek, N. Shenango, Jamestown,	54	100	2	2	3	2	3		9.30	1.00	12.00	12.00
			41	74	3		1	9	3		5.00		6.00	7.33
			99	200	34	16	1	3	27		6.00		11.00	12.00
			36	83	10	7	3	1	8	1	4.00		5.00	6.00
			26	60	5	1	3	4	4		2.00		4.50	4.75
			15	30	3	2			1		2.00		4.50	4.75

Students of Theology.—William Johnston, Joseph Walker, Thomas Boyd, Joseph Boyd.

Unsettled Ministers.

James Greene,
John J. Findley,

Probationers.

J. C. McKnight,

Vacancies.

Waterford,
Erie,
Meadville,
Shakeleville,
President Furnace,
New Vernon,

Waterford,
McKean,
Meadville,
Georgetown,
Pine Grove,
New Vernon,

11.00
4.00
1.00
2.00
12.00
4.00
1.00
3.00

8.00
3.00
1.00
1.00

1 2 6 5
1 1 4 9
7 1 4 4
2 4 4 1
2 13 3 1

60 130
15 25
25 40
27 50
12 27
9 15

STATISTICAL TABLE OF THE PRESBYTERY OF BIG SPRING.

Alex. Sharpe, D. D.
James Shields,

Newville Penn'a,
" Mexico
Chambersburg, Pa.
Gettysburg "

Big Spring,
{ Fermanagh,
{ Tuscarora,
Chambersburg,
Gettysburg,
Hill Congregation,
Chaunceford,
Hopewell,

25.00
31.62

95 204 7 5 4 9 1
35 65 1 1 7 7
43 100 5 2 2 10
32 72 7 2 2 3
18 42 3 1 1 1
19 48 2 2 3 1
45 111
23 56

STATISTICAL TABLE OF THE PRESBYTERY OF INDIANA.

William Turner,
Rob't E. Stewart,
Joseph R. Walker,
Nathan C. Macdill,

Bloomington, Ind.
Steele's,
" "
Spring Hill,
Richland,

Union,
Vienna,
Shiloh,
New Zion,
Richland,
Bethesda,

Unsettled Congregations.
Indianapolis,
Connections,
Princeton,
Eden,
Booneville,

25.00
10.00
10.00
8.00
10.00
10.00
10.00

2 2 5 12
2 1 6
5 1 4 3 4
6 5 1 7 7
3 3 3 1
6 3 2 4

69 190 21 2 5 12
20 64 2 2 1 6
36 108 10 5 1 4 3 4
45 108 6 5 1 7 7
30 76 3 3 3 1
27 62 6 3 2 4

4.00
18.00
15.00
1.00
5.00
50.00
20.25

Unsettled Minister.

Sam'l C. Baldrige,
Probationer.
N. R. Kirkpatrick,

Indianapolis,
" "
Princeton,
" "

Indianapolis,
Connections,
Princeton,
Eden,
Booneville,

20 60
8 15
25 60
18 34
5 10

1 1 1
1 1 1
1 1 1
1 1 1
1 1 1

10.00
10.00
10.00
10.00
10.00

20.25

STATISTICAL TABLE OF THE PRESBYTERY OF BLAIRSVILLE.—CONCLUDED.

MINISTERS.—PASTORS.	P. O. ADDRESS.	CONGREGATIONS.	NUM' OF INC' IN DECE' BAPT'S SYNOD'S FUNDS.										MISS. FUNDS.	
			FAM.	COM.	PER EX.	PER OE.	DEATHS	REMOV.	INF' TS.	ADULTS	PART.	GEN'L.	HOME.	FOR'N.
Wm. Conner,	Irwin's Station,	Beulah,	54 14 12			6 3	3	5 13		5.00			5.00	5.00.
Jas. Kelso,	Antrim, All. Co., Pa.	Unity,	54 17 10			7	5 11			4.00			6.00	6.50
"	Monroeville,	Bethel, Allegheny Co.,	30 80 4			8 1	5 3			4.00			6.00	6.50
Sam'l Jamison,	Elizabeth, All. Co., Pa.	Bethesda,	60 134 8			8 3	3 11	1		8.00			15.00	15.00
Unsettled Ministers.	McKeesport.	McKeesport	40 58 2			9	6 14			5.00			5.00	5.00
M. McKinstry,	Tinker Run,	Bethel, West. Co.	43 91 4			3 2	5 6			2.00			12.00	12.00
A. McCahan,	Madison, West. Co., Pa.	Sewickly,	64 142 7			3 2	6 9	3		4.00			10.00	10.00
Probationers.	West Newton,	"	33 66 6			1	8 10			4.00			10.00	10.00
P. H. Drennen,	Fairfield, West. Co.	Fairfield,	20 55 3											
Students.	Connellsville,	Laurel Run,	12 25											
O. H. Katts,	Mt. Pleasant,	Mt. Pleasant	31 68 2							4.00			6.00	6.00
C. Greer,	Woodvale,	Laurel Hill,	54 110 2			1	3 8	1		8.00			10.00	10.00
A. J. Elliott,	Blacklick, Ind. Co.	Centre,	20 40			40								
R. N. Dick,	Shelocla,	Shelocla,	8 20 10											
	Brookville,	Brookville,	25 54											
	Clarion,	Clarion,	10 25											
	Latrobe, West. Co., Pa.	Latrobe,	13 22 14			8								
STATISTICAL TABLE OF THE PRESBYTERY OF CHILLICOTHE.														
James Arbuthnot,	Eckmansville, Ohio,	Unity,	34 72 3			6 1	5 12	1					6.00	
W. T. Findley,	Chillicothe,	Chillicothe,	40 100 3			5	15 8	1				9.50	40.00	52.00
A. W. McClanahan,	Decatur,	Decatur,	22 56 4			7	1 2	2					12.00	
	West Union,	West Union.												
Marion Morrison,	Tranquility,	West Fork,	77 191 13			5 8	14 6	1			23.00		36.00	33.00
David Macdill,	Eckmansville,	Cherry Fork,	74 187 5			8 2	20 25				18.75		50.00	50.00
Andrew Ritchie,	Greenfield,	Greenfield.	20 52			4 1	1						6.50	6.50

Unsettled Ministers.

W. H. Andrew,

J. H. Bonner,

T. McCague,

Probationers.

Henry Q. Graham,

Samantha,

Ohio,

Fall Creek,
Vacancies.

Ripley,

Greenfield,

Eckmansville,

Xenia,

31 65 1

23 47 1

10 20 4

6 12 1

9 19

13.00

2 2

2 1

7.65

STATISTICAL TABLE OF THE PRESBYTERY OF SPRINGFIELD.

R. D. Harper,

J. H. Buchanan,

R. W. Henry,

Unsettled Ministers.

L. H. Long,

H. H. Johnson,

Archibald Nesbit,

Probationers.

James Holmes,

Joseph McHatten,

Xenia,

Cedarville,

Bellbrook,

Columbus,

Chillicothe,

Chicago,

105 220

61 136

21 48

17 44

7 18

8 16

7 22

3 14

6 27

2 1

5 1

1 1

35.00

30.00

23 2

2 1

2 2

11.00

1.50

22.50

38.00

30.00

40.00

37.00

22.50

STATISTICAL TABLE OF THE PRESBYTERY OF MANSFIELD.

D. F. Reid,

R. G. Thompson,

R. Gaily,

W. Dalzell,

Unsettled Minister.

Jas. Johnson, D. D.,

Keene,

Ohio.

Plymouth,

Tyro,

Melmore,

Hastings,

Mansfield,

Mansfield,

Millcreek,

White Eyes,

Auburn,

De Kalb,

Eden,

Monroe,

Troy,

Pine Run,

Mansfield,

Ontario,

33 69 2 2

23 48 10

29 54 }

18 34 }

8 8 2

2 8 2

10.00

5.00

1.00

1.00

8.00

4.00

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10.00

10.00

10.00

10.00

STATISTICAL TABLE OF THE PRESBYTERY OF MANSFIELD.—CONCLUDED.

MINISTERS.—PASTORS.	P. O. ADDRESS.	CONGREGATIONS.	NUM' OF MEM'RS. IN THE SYNOD'S CHURCHES.										SYNOD'S FUNDS.	
			FAM.	COM.	PER EX.	PER CH.	DEATHS	REMOV.	INF'TS.	ADULTS	PART.	GEN'L	HOME.	FOR'N.
Alex. Miller,	Savannah,	<i>Vacancies.</i>												
	Millersburg,	Millersburg,	13	26										
	Nashville,	Nashville,	6	12		4								
	Wooster,	Wooster,	11	38				4						
	Alexandria,	Alexandria,	10	19										
	Kelbourne,	Alum Creek,	9	20										
	Chesterville,	Chesterville,	14	18										
	Smith's Mills,	Sulphur Spring,												
	Iberia,	Iberia,	12	21										
	Upper Sandusky,	Upper Sandusky,	6	13										
		Brokenswon,												

STATISTICAL TABLE OF THE FIRST PRESBYTERY OF ILLINOIS.

D. M'Dill, D. D. Jas. Morrow, T. M. Cunningham, J. M. Gordon, M. M. Brown,	Sparta, Illa.	Union,	95	210	20	8	2	13	3	8.39	7.97	7.97	5.00	90.00
	" "	Washington,	38	93	7	1	10	6			5.00	20.00	5.00	
	St. Louis, Mo.	St. Louis,	50	122	25	1	17	15						
	Berlin, Ill.	<i>Vacancies.</i>	18	35	5	14	1	2			5.00	3.00	5.00	
	Monmouth "	Berlin,												
	Pinkneyville, "	Hopewell,	35	75	3	1	2	10				4.00	4.00	
	Grand Cote, "	Bethel,		46	5			17						
	Carmi, "	West Union,												
	Chester, "	South Randolph,	10	14										
	Pollock, "	Springfield,	81	163	6	1	6	3	11		4.50	6.17	6.17	
	Jacksonville, "	Jacksonville,	5	10										

STATISTICAL TABLE OF THE SECOND PRESBYTERY OF ILLINOIS.

Robert Ross,	Ill.,	South Henderson,	73	167	6	9	1	11	9	1	18.00
J. C. Porter,	"	Cedar Creek,	56	122	6	18	4	17	18		28.00
M. Bigger,	"	Pope Creek,	27	60							19.00
S. Glover,	"	Peoria,	16	40			2		4		
E. S. McCaughey,	"	White Oak Grove,									2.50
D. C. Cochran,	"	Ellisville and	12	16			1	2			2.50
S. Millen,	"	Marietta,	7	9			1	2			3.00
Wm. R. Erskine,	"	Clayton,	20	60							5.00
R. R. Coon,	"	Elison,	56	115	14	10			20	1	15.00
J. C. Bruce,		Harmony,									
J. Freestly,	"	Wyoming Valley and	15	30	11	7			6		
N. C. Weed,	"	Blue Mound, Wis.,	10	20	4	6					
A. Nesbit,	"	Fairview, Decalb Co., Ill.	9	21	7				2		
		Elmira and	24	50	5	15			8		
		Fairfield, Ill.,	15	28	1	6			3	1	
		Chicago, "									8.00
		<i>Vacancies.</i>									
		Bethel, Ill.,	15	33	2	2	1				
		Vernon and									
		Lisbon, Wis.,									
		Bloomington, Ill.,									
		Oquawka, "									
		Milwaukee, Wis.,									

Stations.—Rock Island, Ill., LaSalle.

STATISTICAL TABLE OF THE PRESBYTERY OF IOWA.

W. M. Graham,	Iowa,	Morning Sun,	37	80	2	3	1	1	6	1	
A. Pattison,	"	New London,	13	30	3	14					5.00
W. M. Boyce,	"	Keokuk,	8	16	3	4	2	5	4		10.00
R. N. Fee,	"	Oskaloosa,	25	50	9	15	2	4	6	1	5.00

STATISTICAL TABLE OF THE PRESBYTERY OF IOWA.—CONCLUDED.

MINISTERS.—PASTORS.	P. O. ADDRESS.	CONGREGATIONS.	NUM. OF MEM. IN DEC. '82										MIS. FUNDS.	
			FAM.	COM.	PER EX.	PER CB.	DEATHS	REMOV.	INF'TS.	ADULTS	SYNOD'S FUNDS.	GEN'L	HOME	FOR'N.
		<i>Vacancies.—Stations.</i>												
		Brighton,	16	35			3	2				5.00		
		Harrison,	20	39	2									
		La Clair & connect's.	28	65			1	1	12					
		Iowa City,	9	22	9	5								
		Knoxville,	9	20			1		8					
		Middletown,	9	18					5					
		Dodgeville,	4	6	2				3					
		Belle Vue & connect's,	18	40					4					

STATISTICAL TABLE OF THE PRESBYTERY OF MICHIGAN.

J. N. Pressly,	Lafayette, Ind.		96	76	11	12		1	3	3	3.00			
J. P. Wright,	Killmore, "		38	80	2	12		4	10	5	21.25	11.00		
		Providence, }	26	48			1	2			11.10	4.50		
J. N. Baebannan,	Hebron, "		25	45	3	4	1	8	5	1	7.00	4.00	4.00	5.00
Wm. T. Canning,	Martyn, Mich.		30	49	2	4	1	1	6		5.00	7.00		
B. L. Baldridge,	Centreville, "		14	29	1		4		2		8.00	2.00	4.00	2.00
R. H. Smith,	South Holland, "		42	86										
<i>Unsettled Ministers.</i>		<i>Vacancies.</i>												
J. D. Glenn,	Frankfort, Ind.													
P. R. Vanatta,	Lafayette, "													
Wm. Lind,	Caledonia, Mich.		15	40	3		1		5				1.78	
J. R. Shepherd,	South Holland, "		20	32	1		3	4			3.00			2.78

Foreign Missionary.

J. A. Frazier, Damascus, Syria, Oswego, 29 45 1 1 2.88
 Licentiate.—David Morrow, *Vacancies continued.*—Murray, Warren, Bethel, Fort Wayne, Somerset, Albany, Caledonia.
 Missionary Stations.—Logansport, Moscow, Yankee Springs.

STATISTICAL TABLE OF THE PRESBYTERY OF LAWRENCE.

	Pa.	48117	4	4	1	2	9	2	7.50
Jno. Neil,	Mt. Jackson,	49102	7	9	1	2	9	2	10.00
Rob't A. Browne,	Centre,	6283	1	6	1	6	6		10.00
Wm. A. Mehard,	Newcastle,	3340	2	1	7	3	1		9.00
Wm. G. Reed,	Shenango,	2564	8	12					2.50
	New Wilmington,	2673	3	1		5	13		5.00
	East Brook,	3460	2			9			2.50
	Mahoning,	1634	2			2	2		5.00
	W. R. Harbor,	2867	3		2		5		2.83
	Bethel,	45104	1	4	2	10	4		7.00
	Beulah,	48130	10	5	3	4	18	1	8.00
	Mercer,								10.00
	Clarksville,	1836					4		3.06
	Delaware Grove,	2143							2.00
	Bazetta,	712	1						
	Mercer, Pa.								

Unsettled Minister.

Jno. P. Chambers.
 Probationer.—Robt. McWatty. *Student of Theology.*—Jno. Armstrong.

STATISTICAL TABLE OF THE PRESBYTERY OF BUTLER.

	Pa.	118223	34	4	7	3	14	7	1.50	21.00	23.00
Isaiah Niblock,	Butler,	70145	8	10	2	8	24	1	1.00	11.37	13.25
Wm. Findley,	Prospect,								50		9.45
Wm. P. Breaeden,	Porterville,	60125	5	1		6	14		1.00	9.50	9.50
W. C. Pollock,	Sunbury,	48117	4	3	1	10			50	9.50	9.50
Jas. H. Fife,	Unity,	3833	13		1	1	7		1.00	1.00	1.00
	Scotch Hill,	67129	4	7	2	6	11	1	1.00	10.00	10.50
	Fairview,										

GENERAL SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.	PASTORS.	UNS'D MIN.	PROBAT'RS	STUDENTS.	FOR. MISS.	CONGREGA.	STATIONS.	FAMILIES.	COM' CANTS	INCREASE.		DECREASE.		BAPTISMS.		SYNOD'S FUNDS.		MISS. FUNDS.	
										PER EX.	PER CE.	DEATHS.	REMOV.	INF'TS.	AD'LTS.	PART.	GEN'L.	HOME.	FOR'N.
Pres. of Monongahela,	17	2	7			37		1598	3301	261	198	43	228	324	20	180.00	23.00	468.65	825.25
1st Pres. of Ohio,	9	1	3	1	1	13		417	1049	46	67	20	93	74		153.56	16.00	204.45	343.18
2nd Pres. of Ohio,	11	2	2	4		23		580	1387	82	105	20	61	150	14	45.65	3.00	109.66	87.44
Pres. of Lakes,	4	2	1			13		489	1006	73	58	16	34	78	4	61.30	1.00	91.00	116.83
Pres. of Big Spring,	2					8		310	698	24	5	10	19	31	1				56.62
Pres. of Indiana,	4	1	1	2		13	5	347	882	49	21	9	18	35	5	73.00	13.00	105.25	80.00
Pres. of Steubenville,	15	2	8	1		31	4	912	1998	149	101	29	139	122	19	153.50	36.00	190.35	234.56
Pres. of Blairsville,	9	3	1	4		28		1067	2410	167	164	23	94	215	24	110.00	48.99	156.50	175.85
Pres. of Chillicothe,	6	3	1			12		346	821	30	40	12	64	56	5	54.75	9.50	107.15	141.50
Pres. of Springfield,	3	3	2			9		219	482	34	38	10	46	86	3	65.00	12.50	90.50	99.50
Pres. of Mansfield,	4	2				20		184	422	22	6		6	16	2	45.00	2.00	20.00	22.00
1st Pres. of Illinois,	3	2				10		332	768	71	23	9	34	87	5	5.00	15.89	48.14	48.14
2d Pres. of Illinois,	13					22	2	355	771	56	73	10	35	67	2	18.00		68.00	119.50
Pres. of Iowa,	4					13		197	433	30	42	10	13	48	2		5.00	20.00	
Pres. of Michigan,	6	4	1		1	21	3	301	577	23	38	12	21	41	4	61.23	21.50	16.78	9.76
Pres. of Lawrence,	4	1	1	1		14		460	965	44	41	10	46	64	4	50.00	3.00	74.50	81.49
Pres. of Butler,	7	1	1			18		735	1427	120	61	21	67	172	16	82.25	8.00	95.87	126.05
Pres. of Sidney,	7	1		2		10		266	573	29	30	7	12	18	4	71.00	8.00	50.00	108.00
18	128	29	29	15	2	325	14	9115	19970	1310	1111	271	1030	1634	134	1229.24	226.38	1916.80	2675.67

Intelligence.

OUR STATISTICAL TABLES.

In comparing the General Summary Table of this year with those of former years, there is quite a visible *decrease* in the number of *families* and *communicants*. Now this is not certainly indicative of an *actual* decrease in the numbers of the Church—though to the uninformed it would most assuredly appear so. But it is entirely owing to the fact that the Statistical Tables of some Presbyteries are very imperfect and far from being their *true* statistics. Oftentimes the name of a congregation is inserted alone, without a single statistic; and again some congregations are not even mentioned. What use is there, then, in having statistical tables, if we cannot have *perfect* ones—such as can be relied upon with certainty, and in after years be referred to without a doubt? It was the design, if we mistake not, of the resolution authorizing the compilation of these tables, that they should be perfect—setting forth the *exact state* of the Church, as regards numbers, &c.,—and such tables alone will ever prove *satisfactory* or *serviceable*.

UNION OF THE NEW YORK AND WESTERN SYNODS.

The question of a union between these two Synods, after having been discussed in both bodies at their respective meetings in Xenia, O., and Salem, N. Y., has at length—we hope—come to a favorable issue. The resolutions adopted by the General Synod of the West, will be found in the minutes.

The following resolutions were adopted by the Synod of New York, with but two or three dissenting voices.

“*Resolved*, That this Synod is willing to unite with the Synod of the West in forming a General Synod on the basis of the Constitution of the Associate Reformed Church, as explained by the action of this Synod on the subject of Psalmody and Communion in 1838 and 1844.

“*Resolved*, That the power of the General Synod be so modified as to give the court no appellate jurisdiction except in cases of doctrine.

“*Resolved*, That the particular Synods retain the exclusive management and control of their own institutions and property as now held by them respectively.”

The following resolutions are those referred to in the first resolution above.

“*WHEREAS*, The subject of Psalmody has been under consideration of Synod for several years past, and whereas, fears have been entertained in some parts of the Church, that the Synod had in contemplation to lay aside a Scripture Psalmody, in singing the praises of God in his worship, the Synod consider it their duty to declare, that it neither has been, nor is now their wish or inten-

tion, to lay aside the version now in use, in singing the praise of God in his worship. Therefore,

"Resolved, That the version of the Book of Psalms now in use amongst us, be exclusively used in singing the Praise of God in his public and private worship, in all the congregations under the care of Synod.

"Resolved, That when our ministers preach in other Churches, they be, and hereby are, directed to adhere closely to the principle of a Scripture Psalmody, and in no case whatever, to sing compositions merely human.

"Resolved, That for the full understanding of the preceding resolution, we hereby adopt the following minute, passed by the Associate Reformed Synod in 1802.

"Composures merely human, in Art. 2, Sec. 3, of public worship, cannot possibly refer, as is manifest from the nature of the subject, to any productions which contain only the doctrines of man. Under that expression are included all those religious poems, however pious and sound in themselves, of which, though the subject be Scriptural, yet the structure and management are the work of human genius, and which aim at anything more than adopting the Psalms given in the Bible, by the inspiration of God, to the Christian worship, by a version as close as the laws of versification will admit. The same distinction is observed in this case, which obtains between a *prose translation* of the Scripture, and *exposition* or *discourses* upon them; the latter are by all allowed to be human composures, while they account the former the word of God; and by this principle must the clause be interpreted in the Constitution of the Associate Reformed Church."

Resolutions on Communion, passed by the A. R. Synod of New York, 1838.

"1. Resolved, That this Synod disapprove of the principle and practice of open Communion, or that scheme of Communion which would obligate or allow the ministers or members of the Associate Reformed Church, to unite in sacramental communion with other Churches, and the ministers and members of other Churches to unite in communion with ours, on the ground merely of a general or partial agreement of opinion respecting the doctrines set forth in our Confession of Faith; and the Synod hereby enjoin all the ministers to conform to the constitutional doctrine of the Associate Reformed Church.

"2. Resolved, That occasional communion may be granted to members of other Churches, only in extraordinary cases, on application made to the respective sessions where such cases may occur, and on the same terms on which applicants are received into Stated Communion."

DEATH OF REV. J. P. MILLER.

We have received the painful intelligence of the death of Rev. J. P. Miller, of the United Presbyterian Church of Oregon, by the

explosion of the boilers of the steamboat *Gazelle*, on the 8th of April. Mrs. Miller was also severely injured, but, it is thought, not fatally. A little daughter who accompanied them escaped unharmed. Altogether, there were twenty persons killed, and over this number scalded or wounded.

The death of Mr. Miller will be a serious loss to the Church in Oregon. He was a laborious, influential and very useful man.

THE ASSOCIATE SYNOD.

This Synod met in Albany, New York, on the 24th of May, ult. Rev. J. G. Smart was chosen Moderator. About eighty members were in attendance. At this meeting a union was effected between the Associate Church and an offshoot from it, familiarly known as the Bullion party.

RE-UNION IN SCOTLAND.

This subject has been mooted in more forms than one during the last few weeks. Sir George Sinclair has published a pamphlet, which has for its object to encourage proposals for union among the non-endowed bodies, especially the United Presbyterian and the Free Church. On the other hand, symptoms have appeared of a desire to see the breach healed between the Established Church and the Free. The Rev. William Sorley, of the Free Church at Selkirk, has written a letter to the Premier on the "Great Scottish Grievance," the injustice done by the Government to the Free Church. The *Church of Scotland Magazine and Review* contains an article in which the idea of re-union is favorably entertained. And in the recent meetings of the established General Assembly, the Rev. Norman M'Leod, of Glasgow, has expressed himself, more than once, in very strong and remarkable terms, in favor of a union. It is generally believed that Lord Aberdeen, who was the chief instrument in producing the Disruption, now repents bitterly of his share in the transaction, and would readily use his influence in healing the breach. It is to be noticed that the parties who have spoken out on the subject hitherto are but isolated individuals, and that their sentiments cannot be regarded as any sure indication of the direction of the current of opinion generally, in the bodies to which they belong.

FINANCES OF THE POPE.

From the large sum of forty millions of dollars, the debt has now swelled, it is said, to the enormous one of a hundred millions; so that his extrication is morally impossible. The Roman Pontiff is a bankrupt. The interest of the debt alone is stated to be about twenty millions of dollars a year—a sum which his ordinary revenue would be quite unable to meet. So that it is altogether a helpless, hopeless case.

S E R M O N I.

PRESENT CLAIMS OF THE HEAD OF THE CHURCH ON PIOUS YOUNG MEN.*

BY REV. JOSEPH CLAYBAUGH, D. D.,

*Professor of Theology, &c., in the Theological Seminary of the Second Associate
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*Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us."—ISAIAH vi: 8.

THIS inquiry is raised in the midst of one of the grandest scenes ever presented in the whole history of revelation. The prophet tells us, "that in the year that king Uzziah died, he saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved, at the voice of him that cried, and the house was filled with smoke." The court of the Eternal is open to the entranced eyes of the prophet. The scene is laid at the temple; he seems to stand in the open court in front of the temple, near the altar of burnt offering; the entrance of the house is open and the vail is drawn aside, and he sees through the Holy into the Most Holy, and the glorious Shechinah bursts on his enraptured view. And then the eye of prophetic vision glances aloft and penetrates the

* A Discourse Preached in the Associate Reformed Church, Oxford, O., Feb. 23, 1854, being the day set apart for Prayer for the outpouring of the Spirit on our Literary Institutions.

vail of the heavens, and fixes on the living, acting reality, of which the mute earthly scene in the Holy of Holies was only a dim representation:—the great white throne, and God himself in visible manifestation sitting upon it; the flowing, surging train of his robe of light and lightning, filling the celestial temple; the burning six-winged seraphim, veiling face and feet, and flying, and crying, in loud responsive thunder tones, “Holy, holy, holy, is Jehovah of hosts; his glory is the fullness of the whole earth:” the very pillars of heaven are shaken at the voice, and the temple of Jehovah’s presence is filled with smoke, concealing from view the ineffable glory.

Upon this the prophet, overpowered, exclaims, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts.” Then one of the seraphim flew unto him, with a live coal in his hand which he had taken with the tongs from off the altar, and laid it on his mouth, saying, “Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” It is now that the inquiry is raised, *Whom shall I send, and who will go for us?* And it is the inquiry of the Lord, whom the prophet had just seen enthroned in unutterable glory; the King, Jehovah of hosts, whose glory the seraphim had just proclaimed: “Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?”

It is the voice—the inquiry—of Jesus Christ. This we learn from the apostle John, in his Gospel, xii. 41, where, after quoting the language which immediately follows our text, he says, “These things said Esais, when he saw his glory, (that is, the glory of Jesus Christ,) and spake of him.”

The prophet had this vision nearly eight centuries before the ascension of Christ; but Christ is by anticipation presented to his view as having finished his atonement work, and as having ascended, and, enthroned as Head over all things to his Church, being actually engaged in the work of his mediatorial administration.

Whatever relation, then, the inquiry may have had to the times of the prophet, it has special reference to New Testa-

ment times. It is the inquiry which Jesus Christ, as King and Head of his Church, seated at the right hand of power and engaged in the reclamation of a revolted world, puts to his Church, and especially to those in his Church who may be, or who may become, qualified to bear his messages to sinful men: *Whom shall I send, and who will go for us?*

Let us consider the *nature* of this inquiry—the fact, that it is emphatically put *now*—and to *whom especially* it is addressed.

I. THE NATURE OF THIS INQUIRY.

The inquiry proceeds from the highest possible source, that of the supreme power of the universe. The question is put by God; by Jesus Christ peculiarly, as we have seen, but all the persons in the God-head are interested. Jesus Christ is the speaker, but he speaks not merely in his own behalf, but in behalf of all the persons of the adorable Trinity: “Whom shall I send, and who will go for us?”

Jesus Christ here speaks in a peculiar capacity,—as the God-man, the Mediator between God and men, engaged in the grand enterprise of reconciling a revolted and alienated world to God, and of delivering it from the thralldom of sin and satan and death, and restoring it to righteousness, peace and blessedness with God:—a work in which heaven, earth and hell,—the universe, and the God of the universe—are interested: a work involving the brightest display of the divine perfections, the eternal and immutable principles of moral right, and the highest perfection and everlasting well-being of man: a work which, in its bearings and influence, is to tell not only on all parts of the world and to the latest generations of men, but on all parts of the moral universe and to the ceaseless ages of eternity.

In this great enterprise, he has already laid down his precious life, and that in circumstances of the deepest humiliation and suffering, and in such wise as to make a complete expiation for the sins of our rebellious race; so that the way is open for God to treat in mercy with sinful men throughout the world, and send them a message of reconciliation and peace; viz: “that He is in Christ reconciling the world unto himself, not imputing unto them their trespasses.”

Having redeemed us with his own blood, he is now seated on the throne of the universe, entrusted with this business of bringing an apostate and ruined world into actual reconciliation and peace with God, on the basis of this expiation. As the reward of his sacrifice, he has given him a people to be saved—an exceeding great multitude, which no man can number, of all kindreds and nations and peoples and tongues—the heathen is to be his inheritance, and the uttermost parts of the earth his possession; and to this end, he is given to be Head over all things, and all power in heaven and earth is delivered into his hands; and he is now engaged in taking actual possession of the world, and bringing it under the dominion of truth and righteousness. On the throne of the Majesty in the heavens he sits swaying the sceptre of the universe, King of kings and Lord of lords, expecting till his enemies be made his footstool, and he must reign till the world is completely subjected to his righteous and peaceful sway. Thus enthroned he is empowered to send out into all parts of the world the message of mercy contained in the Gospel; has the fulness of the spirit to send forth with this message and make it effectual; has, by an authority which may not be questioned, founded a Church and instituted ordinances through which this Gospel is to be dispensed, in which his presence dwells, and in and with which his spirit works. Angels surround his throne, willing attendants, ready to give their service in the enterprise; and all the forces and agencies of universal nature are under his control, and perfectly subservient to the great undertaking. But the grand direct instrumentality on which he relies, that which he specially accompanies with his own presence and with the efficiency of his own spirit, is this message of mercy—this message of reconciliation and peace—the GOSPEL. *It is the power of God unto salvation to every one that believeth, whether Jew or Greek;—the power of God and the wisdom of God.*

In sending this message, he employs *men*; commits the treasure to earthen vessels, that the excellence of the power may be of God and not of the instrument. He employs men;—formerly sinners, but now reconciled, 2 Cor. v. 19—faithful and able men, qualified by their experience of the

preciousness and power of a Savior's grace, to teach others; fitted by their piety, their knowledge of the Gospel and their love to Jesus Christ and to souls, and therefore willing to embark with their whole heart and devote their whole lives as his servants, in complete subjection to his will, to this work.

Now the inquiry in my text is for men—men of this stamp—whom he may send with this message of mercy and salvation, to a lost, but redeemed world; *whom shall I send, and who will go for us?* Where shall I find the proper persons? And who will go? Who will go for the Eternal and Triune God, as a messenger in this great work of mercy, planned in eternity, in which angels delight to serve, in which God has made such sacrifices, in which the universe has such an interest, in which the well-being of man for time and eternity is so involved? Whom shall the Lord Jesus, the mighty God in our nature, that Brother Divine who died for us and who now reigns supreme in heaven and earth, send? Who is willing to go, accompanied with his presence and by his spirit to tell a guilty, perishing world of the love of God and the grace of Christ—to bear that message of mercy which is the power of God to salvation; that Gospel which is Heaven's grand instrumentality to enlighten, purify, exalt, ennoble, and bless the world?

II. THIS INQUIRY IS PUT NOW, AND PUT EMPHATICALLY.

1. The present condition of the world shows *that there is an undiminished demand*. Considering the increased populousness of the earth, there are probably more men on the face of our globe this day sitting in darkness and in the region and shadow of death, than there were on the day that Christ first issued the command, "Go into all the world, and preach the Gospel to every creature." Of the thousand millions of the world's population, scarcely one-third is nominally Christian; of this third, not over one-fourth is Protestant; and of this fourth, how small a part are decidedly evangelical, and dwell under the pure light of the Gospel, enjoying the labors of an intelligent and faithful ministry? And even over the evangelical portions of the Church, there is an overspreading worldliness. Go where you will, and the lamentation meets you, that there is a want of power both

in the pulpit, and in the religion of the people;—a sad deficiency compared with that state of things which the apostles describe, when they speak of the Gospel being preached with the Holy Ghost sent down from heaven, and of ministers coming in the fulness of the blessing of the Gospel of Christ, and of the kingdom of God not being in word only, but in power and in the Holy Ghost and in much assurance. Instead of an occasional revival, here and there and now and then, at distant places and at long intervals, there should be continual and universal revival and growth. Instead of a few short seasons of animation and zeal, there should be habitual living under the power of godliness and a constant exhibition of the graces of the spirit in the whole tenor of life. The world feels that a fit of religious fervor now and then is a poor compensation for habitual worldliness, levity and frivolity. Men are needed not only to evangelize the unevangelized world and to reform corrupt and degenerate Churches, but to revive evangelical Christendom itself.

The demand, for meeting which the inquiry of our text is raised, may be contemplated as it exists in our own country, in our widening territory and in our rapidly increasing population from Europe on the East and Asia on the West. From half a million to a million annually locate among us, of whom the greater part are deplorably ignorant of the Gospel, and many of them intensely hostile to it.

The demand may be contemplated as it exists abroad all over the world,—in the Catholic and Protestant States of Europe, in Russia and in Turkey, throughout all Asia and Africa and South-America, and the isles of the sea, Mexican and British North America, the large and populous islands on our southern border, and the wide tracts of wilderness reaching from our northern limit to the Arctic Ocean occupied only by savage tribes. Turn your eyes in whatever direction you please, and you behold immense moral wastes; sinners perishing by millions, and none to break unto them the bread of life.

Nearly all the world is open, and causes are now in operation which will throw every portion of it open. The messengers sent out only increase the demand for more. There

is not a missionary station but is calling for aid, and scarcely a country which is not raising the Macedonian cry, "Come over and help us."

2. The urgency of the call is strengthened by the fact, that *the world is rapidly approaching a great moral crisis*. Old systems of religion and government are about to pass away, and give place to a new order of things. God is about to shake all nations, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen;—to overturn and overturn and overturn, till He come whose right it is, and to give it him. Whatever other instrumentalities the Governor of nations may employ to effect this revolution, yet in shaping its results so that all things shall terminate in establishing the reign of Heaven, the Gospel is his own chosen instrumentality; and he wants men whom he may send, and who will go for him. And, in view of this great approaching crisis, we may say never was there such a demand. The fields are over the whole earth, whitening for the harvest. And the harvest is great, but the laborers are few. Comparing the few who are out in the field with the countless millions perishing around them, they are to the work to be done as one solitary man sent out to reap the entire State of Ohio.

This is soon to be the grand enterprise of earth. The day is not distant, when glory shall cease to be won in the battlefield, and distinction fail to attend the acquisition of wealth and office; but true glory shall be sought in the intellectual and moral improvement of the race, of which the Gospel is the indispensable and most efficient means—that means which must give life and energy to every other. And soon the energies of man will be consecrated to its diffusion, and to the accomplishment of its great results; and he will be most honored who has been most devoted and most skilful and successful in this great work. "In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar: yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

3. But the inquiry is still more pressing, if we consider

the painful fact, that notwithstanding the immense moral destitution, and notwithstanding the urgent demands of the approaching crisis, there is, and for several years has been, a diminution of the supply, and indeed a very great falling off. This is the complaint of all the evangelical Churches, not only in this country, but in Europe. The fact is astounding, appalling, ominous;—a fact, which should appeal with irresistible power to the pious heart, and especially to the hearts of pious young men. In the midst of a vast moral destitution overspreading the globe, on the eve of a great approaching crisis, and with the painful fact before his eyes that there is a great and growing diminution in the number of his messengers, the Lord Jesus, yearning for the salvation of that world which he has redeemed with his own blood, calls with an earnest and an urgent cry, **WHOM SHALL I SEND, AND WHO WILL GO FOR US?**

III. TO WHOM IS THIS INQUIRY ADDRESSED?

1. It is addressed to the whole Church—its ministers and members, its Presbyteries and Synods, its congregations, sessions, and families. To them, in their respective places, the Lord Jesus says: “Ye are the salt of the earth and the light of the world—ye are a chosen generation, a royal priesthood, a holy nation and a peculiar people, that ye should speak forth the praises of Him who hath called you out of darkness into his marvellous light—go, teach all nations—go into all the world, and preach the Gospel to every creature—the things which ye have heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also.” All should lay the matter to heart, and see what can be done to meet the call; and promptly use all feasible means to meet it, with prayer to the Lord of the harvest that he would send forth laborers into his harvest; for none but those who are called, qualified, and sent by him will be of any real service. He, however, calls men through the agency of his Church and people, and, in these urgent times, it especially behooves every man, and every body of men, in the Church, to consider well what duty is assigned to them in this matter, and what it is possible for them to do. And no cost, no sacrifice, no self-denial

should hinder any man from doing his duty in this thing. It is a matter of life and death to the world; the glory of God, the salvation of immortal souls, the whole cause of righteousness and truth on earth, the kingdom and glory of our dear Redeemer, the cause in which he laid down his life, and in which prophets, and apostles, and martyrs have died, are at stake, and woe to the man, the minister, the family, the Church, or the Church-court that holds back!

2. But the inquiry is addressed especially to *young men* in the Church:—pious young men with good minds; and either educated, or being educated, or having it in their power to be educated. You, my young friends, are the class of persons from which, of necessity, the Lord's messengers must chiefly be taken. To your attention—to your sincere and prayerful consideration—this call of the Lord is commended. Consider its source, its nature, its object. Consider the urgency of the demand in view of the wide-spread destitution, the approaching crisis, and the diminishing supplies. And here let me commend to your attention the reasoning of the Apostle: "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's: for to this end Christ both died, and rose, revived, that he might be Lord both of the dead and living. Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Stand, as stood that stricken young man of Tarsus at the hour of his conversion, trembling and inquiring, "Lord, what wilt thou have me to do?" Like him, surrender yourself up unreservedly to the Savior's will. Have you a hope through grace—have you talents—have you the means, or opportunity, of improving them or can you have—is it really the prayer of your heart, Thy kingdom come? Then, you may assuredly gather the Lord's will. By the call which he is making with so much urgency at this time, he points out your duty as distinctly as by an audible voice. His language to you plainly is, "Son, go work in my vineyard." His voice calls, Whom shall I send, and who will go for us? And is there none ready to say, *Here am I, send me?* None

who holds himself a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise; so as to be ready to preach the Gospel wherever the Head of the Church may call? Not one upon whom the hand of the Lord is, ~~as~~ it was upon the prophet who went in bitterness and in the heat of his spirit, because the hand of the Lord was strong upon him? None who feels the pressure of a necessity upon his own spirit within him, corresponding to the urgency of the call which presses from without, so that he may say, as said the Apostle, "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel."

This call of the Savior cannot be unheeded with safety, nor without guilt. When the walls of Jerusalem were being rebuilt, it is recorded to the eternal disgrace of the nobles of the Tekoites, "that they put not their necks to the work of their Lord." And there is this day a book of remembrance kept; God marks every young man to whom this call is addressed, and records the name of every one who slights it, and there is a day coming when the record shall be read in the presence of an assembled universe. When Israel went forth to conquer their deliverance from the oppressive yoke of Jabin, king of Canaan, the inhabitants of Meroz did not join the enemy nor oppose any active resistance to the cause of God in the movement of their patriotic countrymen; they were only indifferent and remained at home in their ease, yet the curse of Heaven was pronounced upon them, and stands written against them, as a warning, to the latest generations, against indifference and selfish inaction when the Lord calls to toil and conflict. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The call in the present case is so loud and earnest, and the cause, in behalf of which it is made, is so important, as that it should silence all misgivings and outweigh all worldly considerations. The cause is of God, and will prevail; but its success will assuredly involve the ruin, not only of all opposers, but of all contemners and of all who treat it with indifference or neglect, or who heed not the demands which it makes

on their service. "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another quarter; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" These words were spoken on another, but not dissimilar, occasion, by a man of eminent piety and wisdom, and are recorded in the inspired volume for our instruction and warning.

God warns not to suffer worldly considerations to determine the choice in this matter. Times are coming in which worldly interests will be as unstable as water and as uncertain as the winds; times of revolution and change and the breaking up of the existing state of things; and the most and the best that any man can look for is a life of piety and usefulness under that Divine protection which guards the pathway of the just. The language of God addressed by the prophet Jeremiah to Baruch, is in point at the present time: "And seekest thou great things for thyself? seek them not: for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." God can easily blast any one in attempting to evade his duty, as he did Jonah. "He is wise in heart, mighty in strength; who hath hardened himself against Him, and hath prospered?"

Some of you, my young friends, may have been devoted by your parents, as was Samuel, to the special service of the Lord, and with this view sent here; and some of you may have commenced your educational course with his service in view; and yet, (for it has often so happened) be now thinking of drawing back, and devoting your lives to some other profession. But remember the words of Him who never uttered a word that fell to the ground: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." The law forbade any devoted thing, whether of man or beast, to be sold or redeemed; *every devoted thing was most holy unto the Lord*. I do not deny, that a person may have good reason for changing a purpose even of this solemn nature—he may find himself, for example, deficient in capacity or disqualified by disease for the work of the ministry; but

he should guard well his motives, and solemnly weigh the principles which mark the Divine government in all such cases. If his reasons be insufficient, and his motives unworthy, he may expect one of two things—disappointment in the course he has marked out for himself, or to be abandoned by the Spirit of God. Facts in the actual experience of men, show that it is a perilous thing to recall what has been given to God; and his word is very explicit on the subject: “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay.”

If any one hesitates purely from a sense of personal unfitness for so great a work, I would call his attention to the history of Moses, Isaiah and Jeremiah, and to the manner in which the Lord overcame their reluctance and their fears, and I would direct him to the promise of Him who says, “Lo, I am with you alway to the end of the world;—my grace shall be sufficient for you, for my strength is made perfect in weakness.” This sort of hesitation is no bad omen; it has entered into the experience of some of the brightest lights the Church has ever enjoyed; while it may often be regarded as a temptation, and if indulged becomes sinful, it is yet wisely permitted by the Head of the Church as a means of schooling his servants to a necessary dependence upon himself; and no one will ever be worth much in the ministry, who has not obtained such a sense of the magnitude and responsibility of the work, as to feel his own utter insufficiency, and to rejoice that there is sufficiency in God.

S E R M O N I I .

MINISTERS AND THE REFORMS OF THE AGE.

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"Preach the Word."—2 TIMOTHY, 4: 2.

THE words of the text are found in the charge given by Paul to Timothy, and embody, as we conceive, the duty of the ministry under all possible circumstances. There can be no measure, call it what you may, a reform, if you please, which in any way tends either to destroy or to promote, either the temporal or the eternal interests of men, with respect to which it is not the duty of the ministers of God to "*preach the word.*" If we could conceive of any relation that man might sustain, or of any position he might occupy, in which relation, or position, he would not be *under law to God*, then we might conceive of cases in which the obligation to preach the word would not be binding upon God's ministers. Where there is no law there can be no transgression; and, in this case, the ministry can have nothing to say. But where there is existing law, it is not only their duty to publish it, that men may know it and guard against its transgression, but their duty to reprove and rebuke, both for the commission of sin and omission of duty.

Every measure, whether of a domestic, social, political or ecclesiastical nature, is either in harmony with the law of God, or it is not. If it is, it ought to be commended, and advocated with all the power and energy of which the pulpit is possessed. If it is not, then the entire influence of the ministry, both in their official ministrations, and in their

private and social intercourse with the people, ought to be arrayed against it. The only thing about which care should be taken, in their advocating or opposing any measure is, the presentation of the truth bearing upon it; presenting it in all its clearness, and, at the same time, in that spirit of Christian meekness, for the want of which oftentimes the truth is preached in vain.

The law of God must be the test of every measure, and just in so far as the reforms of our age, or of any age, will bear the Divine test, so far must those who are by special commission the ministers of God's law or word go in their support. "PREACH THE WORD," is the charge laid upon the ministry of reconciliation, and this word which they are commissioned to preach comprehends men's relations to God, to one another, and to themselves, in their domestic, social, civil and ecclesiastical connections. What measure, then, can be originated, whether it be for good or for evil, either in the family, in society, in the state, or in the Church, that will not involve some relation sustained by men, and hence involve that word which God's ministers are to preach? and when the word is involved, then his ministers must not play the part of dumb dogs, but "cry aloud, spare not, lift up their voice like a trumpet, and show the people their transgression, and the house of Jacob their sins." This they must do, even if men turn away their ears from the truth, which oftentimes they do, and will still do; "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In view, however, of all this, the charge given to the minister of the Gospel is, "PREACH THE WORD," and "WATCH THOU IN ALL THINGS."

In discoursing further upon the subject of the duty of ministers in regard to the reforms of the age, we solicit your attention in the first place,

I. To the FACT, that *the minister of the Gospel is the minister of the whole word, not only as it is expressly revealed, but in all its legitimate constructions and deductions.*

II. We ask your attention to the **FACT**, that *all men, in all the relations which they may or can sustain, are under law to God.*

III. We ask your attention to the application of these propositions, or *to the conclusion which must necessarily follow, involving as it will ministerial duty in regard to any and every measure of this or of any other age.*

I. *The minister of the Gospel is the minister of the whole word, not only as it is expressly revealed, but in all its legitimate constructions and deductions.*

No one, we apprehend, will call in question the truth of this proposition. It simply asserts what God has enjoined: "Thus saith the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah which come to worship in the Lord's house, all the words that I command thee to speak unto them; **DIMINISH NOT A WORD.**" The proposition simply asserts that which the apostle Paul, in his address to the Elders of the Church claimed he had done: "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you **ALL** the counsel of God." The apostle was an accepted minister of the New Testament, and in his ministry he did not shun to declare the whole truth. He preached the word, and the whole word, as his epistles abundantly testify. In reading them, you do not find that he disguised, in any way, a single truth, or that he kept back a single truth; but to be pure from the blood of all men, he speaks the whole word of God in plain, pointed, unequivocal terms. Can the minister of the Gospel now do any thing else, and yet fulfil his high and holy commission? Has the obligation lost, with time and age, any of its binding force, that ministers of the Gospel may now exercise their option in preaching just so much of the word as may suit them, or as may be palatable to their hearers? Time may roll on, and age may accumulate upon age; but until the angel, standing with one foot upon the land and the other upon the sea, shall swear that time shall be no longer, will the Savior's commission to his ministering servants, "Go ye, therefore, and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost, teaching them to observe **ALL THINGS** whatsoever I have commanded you," be binding.

The New Testament is the revelation of Jesus Christ. In it especially, though not to the exclusion of Moses, the Prophets and the Psalms, are found the "all things" which his ministers are to teach. Doctrinal and practical Christianity, comprehending all the relations of men, make up its contents. This system, in all its parts, and particulars the ambassadors of the "King of kings" must teach, disguising nothing, perverting nothing, keeping back nothing. If any of the "all things," which ministers of the Gospel are to teach, must be withheld from the sin-cursed children of Adam, pray what are they? Is it anything comprehended under the first, and great commandment—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind?" or is it found under the second—"Thou shalt love thy neighbor as thyself?" Shall the minister of God's word withhold that part of it which is profitable for doctrine? or will it be that part which is profitable for reproof? or that which is intended for correction? or that designed for instruction in righteousness? Which of these portions of Scripture must we not preach? Will any man, or set of men, inform the ministry of reconciliation in this matter? For an answer to this question we are not dependent upon the whims, or fancies, or prejudices, or opinions of mere men. We confer not with flesh and blood. We go to no such a source for information; but to him who commissioned us, and sent us to teach *all things* whatsoever he has commanded us. We go to his inspired apostle, and he tells us to "**PREACH THE WORD;**" and then to know what is comprehended in this word we are to preach, we again go to the same inspired source, and are told that it is "**ALL SCRIPTURE,**" "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The minister of the Gospel is, then, the minister of the whole word, or of the "all scripture, that is given by in-

spiration of God." His great theme, the one which, above all others, he must dwell on more particularly, is Christ and him crucified, who is the sinner's only hope, for it was he who, by his own blood, entered in once into the holy place, having obtained eternal redemption for us. The doctrines of the cross, the blessings of the cross, and the life of the cross, in all the relations of men, must be preached in detail. In short, the word, in its Thus saith the Lord, and in all its legitimate constructions and deductions, needs to be preached. The perfection of the "man of God" requires it. It is profitable to the end that sinners may be convinced and converted, and that Christians may be "thoroughly furnished unto all good] works." "Preach the word, watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," is the charge laid upon every minister of the Gospel, "before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." With such a charge resting upon the ministry of God, all must admit it to be their duty to preach the word in all its fulness and detail. Upon this, we need not any longer insist, and will now proceed to a consideration of the second proposition.

II. *All men, in all the relations which they may or can sustain, are under law to God.*

This truth is one to which all thinking men will readily assent. As members of the family, of society, of the state, and of the Church, we are under law to God. The family constitution has its laws, binding upon the husband and the wife, upon the parent and the child. The law connected with the relation of husband and wife, is: "Wives, submit yourselves unto your own husbands as it is fit in the Lord; and husbands, love your wives, and be not bitter against them." The law connected with the relation of parent and child, is: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." There is also

the relation of master and servant, and the law connected with it is: "Servants, be obedient to them that are your masters according to the flesh; and masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." Society is an organized relation, and has its law. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." The state is an ordinance of God, and hence the apostle terms the civil magistrate "the minister of God, a revenger to execute wrath upon him that doeth evil." The Divine law prescribes the qualifications of civil functionaries. They must be "able men, such as fear God, men of truth, hating covetousness;" and the law of citizenship is: "Render unto Cæsar the things which are Cæsar's, and to God the things that are God's." The Church is an institution of God, and Jesus Christ is to it "Head over all things," and the great law of discipleship is: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus, every relation which, in Scripture, man is spoken of as sustaining, has its law. This is true of every relation that he may or can sustain. Is he a husband, a father, a son, a master, a servant, a member of society, a citizen, a member of the household of faith?—he is under law to God in each and in all of these connections, and should abide by the laws of his relations, as he will certainly be judged by them, in that day when all men will be called upon to give an account of their stewardship at the bar of God. It is because we are under law to God, at all times, and under all circumstances, that our thoughts, and words, and actions are either good or evil. There can be no neutrality between good and evil, between morality and immorality; and however much men may differ as to what is good and evil, or moral and immoral, they nevertheless must think, and speak, and act, either in harmony with the law of God, or in contrariety to it, and this they must do in every relation which they may or can sustain.

We need not, we apprehend, dwell longer upon the fact. Indeed we might have assumed as true, without any illustra-

tion, that all men, in all the relations which they may or can sustain, are under law to God. Resting, then, in the truth of this proposition, as well as in the truth of the preceding one, that the minister of the Gospel is the minister of the whole word, both as it is expressly revealed, and in all its legitimate constructions and deductions, we are ready for the conclusion, or application of these truths, in determining the duty of ministers in regard to any and every measure, of our own or any other age.

III. We invite your attention to *the conclusion which follows necessarily in view of the propositions already established.*

If the minister of the Gospel is the minister of the whole word, and if all men, in all the relations which they may or can sustain, are under law to God, then the minister must preach the word, in which all the laws of men's relations are contained, to all men; to the husband, the father, the son, the master, the servant, the citizen, the legislator, the ruler, the disciple. Commissioned as he is, his duty is to proclaim the laws of men's relations, and in view of these, their duty, when by any measure or movement among men, the existing and divinely instituted relations among them are endangered, and likely to be subverted.

To make a detailed application of the propositions just illustrated to the almost countless *isms* and *things* which are claimed as reforms; to determine ministerial duty in regard to each one in particular, is not our intention; and if it were, time would not permit us to do so. We must deal more in generals than in particulars, and hence will notice but a few of the measures of the age, and, in view of the facts already discussed, conclude as to what is the duty of ministers of the Gospel in regard to them.

Among the *things* which at the present day are styled reforms, is one which seems to be the peculiar pet and favorite of *certain women*, having associated with them *certain men* whose great infirmity seems to be that of being "tossed to and fro, and carried about with every wind of doctrine." This measure, which is claimed by its advocates as a *great reform*, contemplates the disenthralment of woman, and her elevation to a commonality with man in all the affairs of life. We cannot here discuss fully the rela-

tion of husband and wife, nor have we time to define their respective spheres; we can only say that the movement in question, if in practical operation, would certainly subvert the very foundation of the family constitution. When the apostle affirms that the husband is the head of the wife, even as Christ is the head of the Church, does he mean that he is only half a head so far as the family constitution is concerned? Nobody can have two heads, except it be a monster, and in this case there cannot be two. If the husband is the head of the wife, she cannot be in part, and in common with him, the head of herself. The law of the Bible is, that in every family there shall be a head, one who is to be looked up to, as the counsellor and the ruler, one to whom all should be subordinate; and God has constituted the MAN this head, and no family prospers, or can enjoy any real measure of domestic happiness where this divine arrangement is set aside. And now, when the cry of reform is sounded throughout the land, that all the *captive women* must be set free from that state of servitude in which they have placed themselves, by voluntarily vowing to submit themselves unto their own husbands, as it is fit in the Lord, and be raised to a commonality with their husbands in all the affairs of life, which in effect would nullify the family constitution ordained of God, must the minister of the Gospel suffer such "philosophy and vain deceit" to spoil souls, for which he is to watch, without even a word of warning against it? Must he hold his peace, lest he offend some of the *strong minded women*? If he is the minister of the whole word, and if the husband and the wife are under law to God, then he is obliged by his very commission not to hold his peace, but to proclaim the law of their relation, and the duties of each in their respective spheres, when by any measure, though it be labelled a reform, the law and its duties are likely to be set aside. The apostle certainly manifested neither timidity nor delicacy in doing so. He had no hesitancy in saying that as the Church is subject unto Christ, so let the wives be to their own husbands; for as Christ is the head of the Church, so is the husband the head of the wife. Neither ought the minister of the word now, be either timid or delicate in exhibiting and defending the

divinely appointed family constitution from the attacks of a set of *crazy headed men and women*.

Another measure, and it is called a reform too, is no less calculated, if not much more so, than the one referred to, to subvert the established relations of all governments, domestic, social, civil and ecclesiastical. This movement contemplates a complete reconstruction of our present social system, as well as of our political economy. The prophets of the various socialistic schools, whether it be Owen, or Fourier, or Feuerbach, or their disciples in this country, however much they may differ in details, agree in holding out to the world that its regeneration can only be effected by entirely remodeling the whole framework of society. They would persuade men that all the "ills to which flesh is heir," originate in political and social causes—that the source of evil is to be found without, and hence to be removed by the introduction of a new social and political arrangement. Under the plastic hands of these social and political reformers, old things are to pass away, and all things are to become new. We are to have a new heaven, and a new earth; not by a regeneration of the inner man, but by a new external arrangement of things. The kingdom of God is not to be within, but without—is not to consist in righteousness, and peace, and joy in the Holy Ghost, but in *social and political meat and drink*. This is the teaching to which thousands are listening, particularly in our cities, where exist organized associations for the manufacture and sale of the *nostrum*, labelled, "Social and Political Regeneration." This is one of the grand "refuges of lies," which is diverting men's minds from heaven's plan of redemption, from the curse that rests upon a sinful and sinning world, which plan has survived all others that have originated in the mere wisdom of men, however wise, and which experience, as well as the voice of God, assures us is the only one fitted to make *all things new*. When infidelity is thus lengthening its cords and strengthening its stakes, in the disguise of an angel of light, and under pretence of redeeming the world from all its social and political miseries, shall not the ministers of God attempt to stay its progress? Shall not they, whose office is to WATCH IN ALL THINGS, lift up

their voice and cry aloud when the enemy is coming in like a flood, deceiving the world with a hope of redemption through a mere external condition of things? The sentiment is expressed by another, and we concur in it, that "Social agitation is inevitable in a community that is suffered to develop its energies, and is, to some extent, salutary and beneficial. It often marks the progress of a state from barbarism to civilization, from despotism to civil and religious liberty. The grumbling and upheaving are not unfrequently symptoms of advancement from a wrong to a right position. There are many things we like not the less, because they are subject now and then to a shaking, or give forth a growl. Protestantism, with its conflicting sects and healthy rivalries, is infinitely preferable to Romanism, with its leaden uniformity. Our republic, with its free institutions and right of speech, is a happier and safer government than Russia, under the iron hand of despotism. The storm that rends the heavens, and shakes the foundations of the earth, may be attended with many disasters; but if it be instrumental in purging the atmosphere, and rendering it salubrious, it is much more desirable than the dead, noxious calm, in which animal and vegetable life becomes oppressed." So with many of our social and political storms; they serve but to purify, and leave us in a more sound and healthy condition; and on this account social agitation and political contests are not always to be deprecated. It is only when these things are trusted in, as the sole remedy for redeeming the race from its depravity and wretchedness, which is ascribed only to the factitious arrangement of society, that they are to be guarded against. When, under the specious garb of reform, such principles are propagated, which are hostile alike, not only to vital Christianity, but to social and political order, it becomes no set of men more than it does the ministers of God—the preachers of righteousness—the watchmen of Zion—to meet them, and, in the light of divine truth, to expose all such soul-destroying devices of the wicked one. For what is the minister of the Gospel a watchman, if it be not to watch, and to warn men of every thing that would endanger and peril either their temporal or eternal interests? He is officially the keeper of men, the

shepherd of souls, and to discharge the functions of his office to the full extent of his commission, he must preach the law of God with reference to their relations as domestic and social beings; and, in doing so, let it not be said of him, that he is meddling in matters that do not come within the sphere of ministerial duty. Whatever measures of reform, then, may be originated, let them be called by what name they may, or have for their object what they may, it is, we conceive, the duty of ministers to apply to them the test, that word which they are commissioned to preach, and, so far as they are in contrariety to, or in harmony with it, to speak either for or against them. Not to speak at all, cannot be done with impunity, if the minister is the minister of the whole word, which he is, and if all men, in all their relations, are under law to God, which they are.

But it may be conceded to be the duty of ministers to guard against everything that would subvert the family and social relations of men; but they must be careful to maintain a strict ministerial silence with respect to every measure of a political nature, however much they may tend either to promote or destroy the political prosperity of the State, in consequence of their consistency with, or contravention of the divine law. Silence with respect to the political questions of the day, on the part of ministers of the Gospel, would be duty were it not for one thing. If men, as citizens, as legislators and as rulers, were not *under law to God*, then in these relations there could be no transgression, and in this case ministers of the Gospel could have nothing to say, and having nothing to say would certainly be transcending their sphere in saying anything upon questions of a political nature. It happens, however, that all men, in all their relations, including that of citizen, legislator and ruler, are under law to God, and hence the minister of God's word has something to say to them, and something to say, too, about how they discharge the functions of their civil relations. The citizen is under law to God for the right exercise of the elective franchise. In the word of God we find certain qualifications specified, which those who are placed in civil stations must be possessed of; and how many, think you, who now occupy official posi-

tions in the State, whom you, in the exercise of your citizenship have placed there, if measured by the standard of fitness found in the word of God, would lack the qualifications required? If weighed in the balance, how many would be found wanting? If now the divine law requires "able men, such as fear God, men of truth, hating covetousness," to discharge the functions of civil government, then the legitimate deduction is, that it devolves upon those in whom the power is lodged to place men in office, to exercise that power in the choice of such men as are possessed of the qualifications specified in the divine word. There is, then, law here, and any want of conformity to, or transgression of it, is sin. When, therefore, the citizen, in the exercise of the elective franchise, places in official civil stations men who have not the qualifications which they are required to have, and who, hence, oftentimes legislate and rule not only contrary to the spirit, but to the very letter of God's law, he sins in the exercise of his citizenship, and as it is the duty of the minister of the Gospel to reprove and rebuke for sin, it is his duty to do so in this case, without subjecting himself to the charge of dabbling in politics. The "powers that be" are under law to God, and hence we find that the prophets and apostles were sent to the rulers as well as to the people; and some of the most solemn denunciations recorded in the Bible were pronounced against the official iniquities of civil functionaries. It will not be forgotten that a Nebuchadnezzar was driven from among men, to make his dwelling with the beasts of the field, and to eat grass as oxen, for his official iniquities; for it was he, while ruler of the most ancient and populous empire on earth, that "smote the people in wrath with a continual stroke, that ruled the nations in anger, that persecuted and none hindered, that made the earth to tremble, that did shake kingdoms, that made the world a wilderness, and destroyed the cities thereof—that opened not the house of the prisoners." This official dignitary, who repudiated the "higher law" as do some of our *modern Nebuchadnezzars*, was taught that great truth, that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," by being turned out to dwell, and to feed with the beasts of

the field. That the ministers of God are sent by him, as ambassadors, not only to individuals and to families, but also to communities, to nations and to governments, cannot be questioned, if it be conceded that all these are the subjects of law, which they are. And if they are sent to nations and to governments, to speak to them, the occasion to do so arises when in their political policy they contravene the law of God. If the permanence of government, and the prosperity of the people governed, are secured only by the influence of religion—by the intelligence and virtue of magistrates and citizens, of which the scripture is the only unfailing source—then we cannot conceive of any class of men who may with more propriety inculcate upon governments this maxim of policy, than those who, by their office, are the ministers of religion. There is a fitness in devolving this duty upon them, for if any set of men are supposed to be acquainted with the religion of the Bible, and with its relations to the permanency of civil government, and the prosperity of those who are governed, they are the ministers of religion; and when, in discharging the functions of their office, they at any time undertake to examine the civil policy of the country in the light of religion and revealed truth, and to protest against it, when it is found to be in direct antagonism both to the law of God and the best interests of humanity, it is but a poor turn to take, on the part of the legislators of the country, to charge them with a prostitution of their ministerial calling, in testing their official acts and doings by the divine law. The idea propagated by some politicians that politics must be entirely divorced from religion, that the Bible must have nothing to do with our civil policy, is an atheistic idea. This idea is not only popular with the stumping politicians, whose only Bible is some political platform or string of resolutions, but even with some professing Christians, whose political zeal is far beyond their Christian, and who are more pleased in listening to the party harangues of the stump, than to the teachings of the sanctuary. But popular as it may be, and with whomsoever it may be, it is *atheistic*. It is not even American, for our government has always acknowledged its subjection to the true God, the God of the Bible, and now to

say with respect to our political economy, "Who is the Lord that we should obey his voice, What is the Almighty that we should serve him, Depart from us, for we desire not the knowledge of thy ways," is not only rejecting God himself, but the Americanism of our political ancestry, who not only acknowledged their political subjection to the true God, but upon bended knees around a throne of grace, supplicated his direction in their political deliberations and doings. And now, as our government acknowledges its subjection to the true God, which is seen in the national and state assemblies of the country, calling upon him for his blessing and direction, through his commissioned ministers as their mouth-pieces, then these same ministers are in duty bound, together with the whole ministry of God, to speak to, and to warn, to reprove, and to rebuke the civil functionaries of the nation, from the President of the nation even down to a Justice of the Peace, when they see them trampling under foot his laws.

Religion and politics are properly separated, in that the ministers of religion may not legislate for the body politic, nor administer the civil laws by virtue of their divine commission; and on the other hand the state may not legislate for the Church, as it pertains to the doctrines and duties of religion. Any other separation than this, though it be contended for by grave senators and shrewd law-makers, is ungodly, immoral and destructive. Just now some politicians, and their echoes—some public prints—in exemplification of their belief that religion and politics are distinct things, and wholly independent of each other, are denouncing the ministers of the former in terms which are not even gentlemanly, and charging them with having turned "political parsons," when in the exercise, not only of their citizenship, but in the name of Him whose ministers they are, they thought proper to protest against a certain measure now pending in the Congress of the United States, known as "the Nebraska Bill." This bill proposes the territorial organization of that part of our national domain known as the Nebraska and Kansas territories. The thing protested against is not the matter of territorial organization. That which has called forth the thunders of the pulpit, which has fallen with effect upon the

ears of senators and members of Congress, if we are to judge from the efforts made to repel it, and to silence its tones, is the opening up of a great part of our national domain for the extension, upon equal chances with freedom, of a despotism deeper and darker than any on earth, save that of sin, by a clause in the bill declaring "inoperative and void" what is known as the Missouri Compromise, which declares that all territory north of a certain line, 36 deg. and 30 min., shall be FOREVER FREE; thereby actually inviting the curse of slavery to come in, which withers and blights the very ground itself upon which it rests. As the cherubims and the flaming sword which turned every way to keep the way of the tree of life were placed at the east of the garden of Eden, so in this case, the gateway into a great part of our national territory was guarded against the entrance of the demon of slavery; but now a political recklessness would tear away the guard, and open up the wild but now free domain to be peopled with weary captives and cringing slaves. The first political iniquity committed by the country was the compromise which was made in the first place with slavery in admitting it into the Union at all. Every act of extension from that day to this, has been a national transgression, and now the "peculiar institution" is again about to enlarge the curtain of its habitation—the nation is again about to transgress politically, and under circumstances too that aggravate the sin; and when ministers of God protest against it, and preach against it, as being "a great moral wrong, a breach of faith eminently unjust to the moral principles of the community, and subversive of all confidence in national engagements, a measure full of danger to the peace and even the existence of our beloved Union, and exposing us to the righteous judgments of the Almighty," they are told that they have perpetrated "an atrocious falsehood, and an atrocious calumny against the Senate, have desecrated the pulpit, and prostituted the sacred desk to the miserable and corrupting influence of party politics." For these *flings* we care nothing, being made by those who know but little of the nature of religion, and less about the Bible, and still less as to what is ministerial duty. When senators and members of Congress

can make it appear that they, when acting in their official capacity are *idiotic* or *insane*—that is, not accountable or under law to God—then we will agree with them that ministers of the Gospel, in protesting against their official doings, have overstepped the limits of ministerial propriety. But these men are neither idiotic nor insane—these men do not constitute the exception to the law of accountability,—these men are not only stewards and accountable to the country for which they legislate, but in their official positions are stewards, and accountable to God for all their official doings, and hence are fit subjects of moral instruction; and as the law of God is the standard rule of all conduct, whether private or official, and as the ministers of God are the dispensers of that law, it therefore falls within the sphere of their duty to dispense it to all men, to senators and members of Congress as such, as well as to them in their private and individual capacity.

Whatever legislation is opposed to the law of God, must in its practical effects be detrimental to the interests of the country. In the language of senator Seward, "Sir, by the judgment of Almighty God, I understand simply this: that every human act of any importance or magnitude is connected with preceding causes and with subsequent effects; that there is connected with a right act the consequence of usefulness, of beneficence, of happiness, and all the blessings of a just ruler; and that, on the other hand, to those acts which, whether we deem them moral or immoral, whether intentionally wrong or not, are unwise, there are connected consequences of error, danger, peril, unhappiness, wretchedness, ruin." This sentiment was uttered long before the senator gave expression to it, and by one too, who embodied in himself more political wisdom than is possessed by the whole host of politicians which now, like the locusts of Egypt, overrun the country and eat up its substance. Solomon affirms that "righteousness exalteth a nation, but sin is a reproach to any people." This implies that there is such a thing as national righteousness, and national sin; that is, that the legislation of the country is either in conformity with the divine law, which is the standard of all righteousness, national,

state, social and individual, or in contrariety to it. When in conformity with the divine law, it exalts the nation; when not, it is a reproach. In view of this, are the ministers of God without the pail of their appointed sphere when they apply the standard of righteousness to the legislation of the country, to determine whether it is to exalt us as a nation, or be to us a reproach? Politicians who stake their political preferment upon the passage of some measure or measures, and who in their conception and advocacy of them, have never once inquired into their consistency with the divine law, may rave, as did STEPHEN ARNOLD DOUGLASS in the Senate of the United States, about "atrocious falsehoods," "calumnies," "desecrated pulpits," and "sacred desks prostituted to the miserable and corrupting influence of party politics," when ministers of the Gospel attempt to measure congressional proceedings, or any official conduct by the standard of righteousness. But while senators, law-makers and newspapers may denounce ministers of the Gospel for so doing, God, the Bible, and the interests of humanity enjoin them to do it. Their commission requires them, not only to preach, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" but also that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that "Righteousness exalteth a nation; but sin is a reproach to any people." This they must do, since they are the ministers of the *whole word*, and since all men in all the relations which they may or can sustain are *under law to God*.

That ministers of the Gospel may transcend the limits of their divine commission by a certain kind and degree of intermeddling with politics, may be readily granted; but this in no way interferes with their right, or in any way cancels their duty to note the civil policy of the country, and to mark how far, and in what respects it contravenes the divine policy. There are, emphatically, some "dumb dogs;" and on the other hand, there are those who are continually barking, and always barking, too, at the same thing. These, as a general thing,

are just about as useless as those are that never bark at all. We have no sympathy with either kind, for while the one is zealous in holding his tongue, the other, though full of zeal, yet it is without knowledge, for it is all spent in riding some hobby; so neither fulfil the functions of the ministerial office. The minister of the Gospel is the minister of the whole word, as it is revealed, and in all its legitimate constructions and deductions. This interdicts his preaching any part of the word at the expense of any other part; and obliges him to give to every part of it, in his ministrations, that prominence which its importance and the circumstances of the times may require. If all scripture is profitable, some for doctrine, some for reproof, some for correction, and some for instruction in righteousness, then all ought to be preached; taking care to dispense both to saint and sinner in all their relations, "their portion of meat in due season." This course is ministerial, and in perfect harmony with the sacredness and responsibilities of the pulpit. "Who, then, is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The facts already established that the minister of the Gospel is the minister of the whole word, and that all men in all their relations are under law to God, must in their application determine what is ministerial duty in regard to *every measure* of our age. You may call the measure by what name you please; you may admit it to be purely a political thing, and yet it will involve some relation or relations sustained by men, in sustaining which they are under law to God, and hence accountable to him for the part which they may act; and this is enough, for the accountability in question obliges the minister of God to speak, and when he speaks it must be the word, as it bears upon the case in hand. We are willing to admit that in regard to some things in political economy, such as are of a purely financial nature, it may be difficult in the application to determine the specific duty of ministers in the case; but still, in regard to all such measures, it is an inculcated principle of the Bible that they should be in conformity with justice and equity, and hence the general

principle in all such cases is that with which ministers have to do. But while the application may be difficult in a few instances, in determining precisely what is duty, yet with regard to a vast majority of measures even in the political world, it is easy, and still more easy when the measure in question involves men's domestic, social, civil and ecclesiastical relations. Such a measure is that which now agitates the country, and which contemplates the prohibition of the traffic in intoxicating drinks as a beverage. This measure is one which is warmly advocated, on the one hand, and on the other hand perhaps as warmly opposed. For one we advocate it, and claim it to be our ministerial right and duty to do so. It is not, however, our intention to discuss now the question in all its details, because it is not necessary to our present purpose. The point is, shall ministers of the Gospel say anything respecting the measure in question. While, then, we may not stop to argue fully the principle of prohibition in application to the traffic in strong drink as a beverage, to show its entire consistency with all human rights, as well as its harmony with the divine law, yet we may here in few words express our own solemn conviction with respect to the thing proposed to be prohibited. It is the traffic in intoxicating drinks as a mere beverage; not the traffic for mechanical, or medicinal, or sacramental purposes; but the traffic in them for purely beverage purposes. And now from *this traffic* what good of any kind has ever resulted? Point us, if you please, to a single blessing which it has ever conferred upon our world. Talk to us not of using "a little wine for thy stomach's sake, and thine often infirmities," and of "wine that maketh glad the heart of man;" but tell us honestly and candidly if you can, whether the beverage traffic in intoxicating drinks, or as it is expressed in Scripture, the giving a neighbor drink, the putting thy bottle to him, and making him drunken, has ever purified anybody's stomach, or relieved anybody's infirmities, or made anybody's heart glad. We are prepared to affirm, and the history of the world will sustain it, that the traffic in intoxicating drinks, purely as a beverage, has been a CURSE to the family, a CURSE to the state, a CURSE to society, and a CURSE to the

Church. This, then, is the *thing* proposed to be prohibited, and when the measure of prohibition is being agitated and discussed in all circles, from one end of the country to the other, shall the minister of the Gospel be the only "dumb dog," who dare not open his mouth lest he may trespass upon what some politicians, whose stomachs and infirmities crave daily for relief, may consider ministerial propriety? He might be with impunity, if all men, in all their relations, were not under law to God, and if the measure in question did not concern men in all their relations. Here is a traffic which, in its results, is slaying its thousands, and drawing its tens of thousands down to death; and are not men, as husbands and fathers, as members of society, as citizens of the commonwealth, and as members of the Church of God, accountable, in all these relations, for its existence among them? We think so; for it is written: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, If thou sayest, Behold we know it; doth not he that pondereth the heart consider it? and he that keepeth the soul, doth not he know it? and shall not he render to *every man* according to his works?" Seeing, then, that men are accountable to God for the existence among them of a traffic which is slaying and drawing down to death, in our own country alone, annually its 30,000 human beings, what is the duty of the ministers of God in view of the facts? Why, we have no hesitancy in pronouncing their duty to be, to inculcate from the pulpit and elsewhere, that men are bound, by the laws of their relations, and in view of their accountability to God, when an assembled universe shall stand before his bar to be judged, as husbands and fathers, members of society, citizens of the state, and members of the Church, to unite in driving the curse from among them. But how? Why, by absolute prohibition.

But will this not deprive men of some of their rights? What rights? Do you mean any of men's inalienable rights, such as life, liberty, and the pursuit of happiness? Will the prohibition of the traffic infringe upon or curtail any of these? Will it take away, or even endanger any man's life? Will it interfere, in any way, with any man's enjoyment of either

civil or religious liberty? Will it close up any of the avenues in which men find both temporal and eternal happiness? The measure, in its practical results, will either do this, or it will not. If it will, then we hold that, by the laws of all our relations, we are bound—completely shut up, from which there is no escape—to an uncompromising opposition. If, however, it will not, but, on the other hand, guard and protect men in the right of life, in the right of liberty, and in the right of the pursuit of happiness, then the laws of our relations bind us to give neither sleep to our eyes, nor slumber to our eye-lids, until we have consummated the prohibition of the traffic. But men have some rights which are not inalienable, such as may be exercised or not, just at our option; such a right was that which the apostle speaks of when he says: “But meat commendeth us not to God, for neither if we eat are we the better; neither if we eat not, are we the worse.” The exercise of all such rights as this, is to be governed by the Scripture principle, expediency, and hence the apostle says:—“Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Granting the right of using, as a beverage, intoxicating drinks, to be optional, what, then, would expediency in the case require of the professing Christian in view of the evil tendencies of its use as a beverage? Why, total abstinence; and in abstaining totally, if done for the sake of his fellow-men, he would be exercising not only a Christian right, but discharging a Christian duty; for if the right to use be not inalienable, but optional, then it is as much his right not to use as it is to use; and the expediency in the case sanctions and requires the former, while it forbids the latter. And now, if the professing Christian may abstain as a matter of right and duty, then the same is certainly to be predicated as the right and the duty of all Christians; and if all Christians would exercise this right and discharge this duty, the traffic would then be left wholly in the hands of the world. But Christians ought not to be satisfied with leaving it here. To do so would be discharging but half their duty. To drive it from the Church would be doing good “especially unto them who are of the household of faith,” but to leave it in

the world to prey upon it, to eat out the health, and hopes, and happiness of the family, to spoil and revel in the destruction of social ties and order, to be a deep and loathsome sore upon the body politic, requiring the expenditure of the state revenue to defray the costs of the criminal prosecutions which it occasions, as well as for the erection of prisons and almshouses for the reception of its victims, would be neglect to do good unto *all men* as we have opportunity. While, then, men's relations as Christians require them to drive the traffic from the Church, their relations as members of society and citizens of the state, require that they drive it from the world; and to do so by legal prohibition will not involve any new principle of law, but simply the application of a principle already admitted, and acted upon in our civil jurisprudence. The measure, then, in question, involving as it does men's relations, domestic, social, civil and ecclesiastical, in all of which they are accountable to God, the minister of the Gospel is, therefore, obliged, by his commission, to expound the laws of their various relations contained in that word which he is to preach, and, in view of these, men's duty in regard to that movement of the age which contemplates the prohibition of the traffic in intoxicating drinks as a beverage. As he is the minister of the whole word, not only as it is expressly revealed, but in all its legitimate constructions and deductions, and as all men, in all the relations which they may or can sustain, are under law to God, he must do so, and, in doing so, let not godless politicians raise the cry of "desecrated pulpits" and "prostituted sacred desks."

And now, in conclusion, we have only to say to the minister of the Gospel, as did Paul to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, **PREACH THE WORD**, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. **BUT WATCH THOU IN ALL THINGS**, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

SERMON III.

THE EVERLASTING COVENANT.

BY REV. ALEX. SHARPE, D. D.

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"Although my house be not so with God ; yet he hath made with me an everlasting covenant, ordered in all things and sure ; for this is all my salvation and all my desire, although he make it not to grow:"—2 SAMUEL, 23: 5.

"GATHER yourselves together," said the man who had wrestled with the angel and prevailed ; "Gather yourselves together and hear, ye sons of Jacob ; and hearken to Israel your father." And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost and was gathered unto his people. With what effect must these words, so weighty in themselves, have fallen on the hearts of the patriarchs, when spoken as the *last words* of a man in all respects so venerable ! "He took his brother by the heel in the womb, and by his strength he had power with God." For the blessing of the promise to Abraham he incurred a brother's hatred and was long an exile from his country and father's house ; "Served for a wife and for a wife he kept sheep." Was a stranger in the land of Canaan, dwelling in tents, and removing from place to place, till at last he, with his children, are strangers in the land of Egypt. All his removals and residences, every altar he built and every vow he made, had respect to the seed in whom the nations of the earth were to be blessed. By the hope of the promise he was supported in his privations ; in the faith of the covenant he was sus

tained under the severest adversities: and as he knew that the promise of Canaan to be the residence of his descendants till the seed should come, was an appointed mean and external proof of the event; now, when about to expire, he gives the strongest affirmation of his former professions. "I am to be gathered unto my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan.

Not less weighty in themselves, nor less impressive from the person and circumstances by whom and under which they were spoken, are the words of my text; nor should we feel less interested in them, than the patriarchs in the *last words* of him to whom the word of the Lord came, "Thy name shall no more be called Jacob, but Israel shall be thy name." The dying faith and hope of the man, who was raised up on high, the anointed of the God of Jacob and sweet psalmist of Israel, who was not only a prophet and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, he should raise up Christ to sit upon his throne, spake of the resurrection of Christ: but was also a most eminent type of him in his humiliation and exaltation, in his person and kingdom,—the faith and hope he died in will be found a safe and sure guide for us in life, an unfailing support in death and satisfying portion in the world to come. This is all our salvation and all our desire.

What I intend in the doctrinal part of this discourse will be given in answer to the following inquiries.

I.—Why is this covenant "*everlasting*?"

II.—How is it *ordered in all things*?

III.—How is it *sure*?

IV.—Why is it all the salvation of sinners and all the desire of believers?

I. In answer to the first inquiry, we say it is everlasting because it was from an eternity without beginning in the counsels and contrivance of it, and to an eternity without end in the happy effects of it; and because it was made between the eternal and unchangeable Three.

More particularly as it is essential to the nature of a covenant that there be distinct parties entering into agreement, so we have the parties contracting explicitly pointed out. The spirit of the Lord, he says, spake by me. This is that person of the Trinity, whose office it is to give effect to the counsels and purposes of the divine mind—who in the first creation brooded on the face of the waters, reducing chaos to form, and bringing order out of confusion, and who in the making of all things new, produces, by the word, all that light, and life, purity and peace in which the work consists. By the God of Israel, who said these words by the mouth of David, we cannot but understand that person of the Trinity who, on the part of the Godhead, plans and proposes the scheme of redemption, even God the Father, who so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. By the *Rock* of Israel none other can be meant than he that was laid in Zion for a precious corner stone and sure foundation, even the living stone to whom we come and on whom we are built up a spiritual house.

Both numerous and explicit are the scriptures that speak of the plan of redemption as a covenant transaction, and of these as the persons, and also of the eternity thereof. From the time that was, there am I; and now the Lord God and his Spirit hath sent me: says Isaiah in the name of the Redeemer, and speaking of salvation by him. So that our representative in this great transaction is the *I AM*, and his engagement for us from the time that was, or eternity. The love of the Father is an everlasting love; and the Son, in whom all the counsels of wisdom and knowledge are hid, was set up from everlasting, from the beginning or ever the earth was. So the counsels of peace were between them both. Though manifested in these last times for us, yet was he foreordained before the foundation of the world: and we were chosen in him before the foundation of the world to be holy. As the love of God in Christ is an everlasting love, so it was before the mountains were settled, before the hills were brought forth, and will continue when they shall be no more. The mountains shall depart and hills be removed,

but my loving-kindness shall not depart, nor the covenant of my peace be removed, saith Jehovah, that hath mercy on thee. And lastly, here, the prophet Micah speaking of the Judge of Israel who was to be smitten with a rod on the cheek, proclaims the everlasting compact under which he should make his advent. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." This is the Son which she that travaileth brought forth, and he that believeth on him shall not come into condemnation, but is passed from death unto life.

II. How is this covenant ordered in all things? We answer, the condition and obligations made and performed by the surety explain this. The important truth is briefly expressed by our Lord himself, in reply to the diffidence of John the Harbinger when Christ presented himself for baptism. "Suffer it to be so now, for thus it behoveth us to *fulfil all righteousness.*" In a word, it was the doing of all that the law required, or the sinless obedience of Jesus Christ, and his suffering the penalty of its breach, or his piacular sacrifice in our law-room, that was the condition of our acceptance and salvation. This contrivance was the highest effect of the divine wisdom and counsels. By this means it was that truth and mercy met, righteousness and peace embraced. What the first Adam failed to do the second Adam fully accomplished: and the penalty the first Adam incurred for himself and natural posterity, the second Adam endured. For he suffered, the just for the unjust, that he might bring us to God.

As no way but this accorded with the character and will of the Lawgiver, King, and Judge; so it was that he might be furnished suitably for his work, that the Son of God became the Son of man. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hadst no pleasure; then said I, Lo I came to do thy will O God." He was made of a woman, made under the law, that he might redeem them that were under the law. He ever declared, that he came, not to do

his own will, but the will of him that sent him; that it was his purpose to finish the work which the Father gave him to do, and challanged his enemies, men and devils, to prove a defect in his conduct. "Which of you convinceth me of sin? When the prince of this world cometh, he hath nothing in me."

The incarnation and lowly life of the Redeemer, his sufferings and death, can comport with the divine justice and goodness only on the principle of his acting for us, and the Lord laying on him the iniquities of us all. That innocence must be exempt from suffering is a fundamental law of the God of all the earth; yet Jesus Christ was all his life a man of sorrows and acquainted with griefs: and he expired on the cross under such an acerbity of pain as mortal man never could endure. All this was utterly incompatible with the conscious innocence of his life, the justness of his cause, and his assurance of felicity in the future state, and can be accounted for only by the fact, that he bore our griefs, and carried our sorrows: was wounded for our transgressions and bruised for our iniquities. The great and crowning act of his obedience for us was his voluntary death. Being in the form of God and thinking it not robbery to be equal with God, he made himself of no reputation and took on him the form of a servant, and was found in fashion as a man. And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. The Father, on his part, was to approve, and did approve and accept the work of the Son by raising him up from the dead. Wherefore God hath highly exalted him and given him a name above every name; hath given him the sure mercies of David; left not his soul in hell, nor suffered his flesh to see corruption.

We see, then, how well this covenant was ordered in all its parts. By the deeds of the law no flesh shall be justified in God's sight. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe, as a prophet had foretold. The Lord is well pleased for his righteousness sake; he will magnify the law and make it

honorable. So an apostle assures us it has been done. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God: to declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." Let us see next,

III. How this covenant *is sure*. This is effected by the promises on which it is established being made to our surety, by whom the conditions were fulfilled.

Had the promises been made primarily to us, then the fulfilment of them must have depended upon some duty performed by us: in other words, we must have been party to the covenant, and on us would have devolved the condition. A righteousness in full conformity to the perfect law of God, as we have seen, is the only one that the holiness, truth, and justice of heaven could accept; and such, after the fall, it was impossible for any man to present of his own fulfilling. The whole world is become guilty before God, and by deeds of law shall no flesh be justified in his sight.

What makes this covenant sure, then, is that all the promises thereto belonging, are made to our Lord Jesus Christ, the surety of this better covenant. For all the promises are in him yea and amen, to the glory of God by us. These are of two kinds: 1st, such as had respect to the qualifications and furniture of the surety for his work; and so terminated ultimately on his own person. 2d, Such as had respect to the success and effect of his undertaking, and so received their accomplishment in the salvation of those the Father had given him.

Those of the former class are of the highest importance, and most absorbing interest, as lying at the foundation of our hope. "Behold my servant whom I uphold, mine elect, in whom my soul delighteth, I have put my Spirit upon him,—He shall not fail nor be discouraged, till he have set judgment in the earth." In pursuance of such promises, the body, or holy human nature prepared for him, was filled with the Holy Ghost above measure, with wisdom, zeal for

the glory of God, and love for the souls of men; humility, meekness, and the holy law of God in his heart. By these graces he was supported and carried through his work. "The Father that sent me is with me," says he; "He hath not left me alone, for I do always those things that are pleasing in his sight." So it was, that when he offered up his prayers with strong crying and tears, he was heard in that he feared. In the dreadful agony of Gethsemane, and the amazement of Calvary, nothing could have supported the sufferer but the promise of the Father, to spoil principalities and powers, to conquer death and the grave, to emerge from the regions of darkness to the light of the Father's countenance, to an exaltation at his right hand in heaven far above all might and every name in heaven or on earth, with sight of his seed as satisfaction for the travail of his soul.

Again: Another class of the promises of this covenant had respect to the effect of Christ's ministry, and so terminated on sinners, for whom this service was performed. Thine they were and thou gavest them me. All that the Father hath given me shall come to me. Those whom thou gavest me I have kept.

At the foundation of this class of promises lies that of the Holy Ghost, whom our risen and ascended Lord was to receive, and to give forth as his first, greatest gift, bringing all other gifts and graces along with him. He is the unction we have received from the Holy One, whereby we know all things. Where the Spirit is, there is light,—there is liberty,—there is peace. The absolute, unconditional manner in which the fundamental promises of the gospel are promulged render it necessary that they be, in the first place, made to our surety. Often we meet with them in the following tenor: "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." On what grounds but the fulfilment of the conditions of the covenant by our surety could such exceeding great and precious promises be made? Or to whom but to the performer of the terms can they be made? or by whom else can the

fulfilment of them be claimed? Surely no unconverted sinner, and such only they contemplate, can call for the accomplishment on any grounds but for the sake of the doing and dying of the divine Redeemer, as our covenant head. On this very ground does another prophet rest this all important point. "This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people—I will forgive their iniquity and I will remember their sin no more."

That some of the promises are found in a conditional form does in no way contravene what we have said: for the grace which seems to be the condition in one place is unconditionally promised in another place. Are we assured, He that confesseth and forsaketh his sins shall find mercy? So are we that Christ is exalted to give repentance and remission of sins. Do we read, He that believeth shall be saved? We read accordingly that Jesus is the author and finisher of our faith. Is it said, Without holiness no man shall see the Lord? It is said again, Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it might be holy and without blemish. And he prays the Father, Sanctify them through thy truth.

You see, then, the utter impossibility of the provisions and promises of this covenant failing, so long as God is true and faithful to the promises made to his Son. My loving-kindness will I not take from him, nor suffer my faithfulness to fail, are his own words to his Son, whom he hath appointed heir of all things. Yea, he hath sworn, Once have I sworn by my holiness, I will not lie unto David. But with reverence let it be spoken, his love and faithfulness to his Son would fail, if after the conditions of the covenant were fulfilled the stipulated reward were withholden.

To the objection, that according to this representation of things we sinners can have no part or interest in the covenant of promise, the answer is obvious. We obtain an interest in

the promises only by being interested in Him to whom they were made for our behoof, and with design to terminate on us. So each of us may say, He hath made with *me* an everlasting covenant,—for this is all my salvation, and all my desire.

IV. Why it is this, is the fourth and last inquiry to be answered in the doctrinal part of our discourse. The reason is because of the exceeding great and precious benefits it contains and confers on believers. Everlasting life comprehends those benefits: “Israel shall be saved with an everlasting salvation: ye shall not be ashamed worlds without end,” is a summary representation of the blessed effects and consequences of Christ given as a covenant of the people. Let us develop this idea a little.

First, Here is pardon by the death of Christ as the sacrifice slain and offered in ratification of the covenant. We have redemption through his blood, the forgiveness of sins. The language of all the sacrifices from the foundation of the world was, Without shedding of blood there is no remission. From the very nature of animal sacrifices it was manifest they could not expiate the guilt of the offerers; and their constant repetition proved their intention to be a direction of the faith of the worshippers to a more excellent sacrifice. It is impossible that the blood of bulls and goats could take away sins. If those sacrifices could make the comers thereunto perfect they would then cease to be offered. But if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh, (which was their intention, and what they really did,) how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Now as sin is that which ruins the soul, by separating between God and it, all who have been properly convinced of their sinful state, and felt the power, pollution and guilt of sin, will esteem that a great salvation which gives them deliverance therefrom. And when God pardons the sinner for the sake of his Son, He forgives all iniquity, and removes our transgressions from us, as far as the east is distant from

the west. Free pardon—full pardon—irrevocable pardon to sinners was promised to the Redeemer as the reward of his sufferings.

Again: Acceptance, for the obedience of our surety, is comprehended in the promise that he hath promised us. For he hath made us accepted in the beloved, who has magnified the law and made it honorable. Between this glory which we enjoy in Christ, and the glorifying of him by the Father there is a most intimate and inseparable connexion. On the performance of the conditions of the covenant by the Son, an inconceivable reward was promised him by the Father. "Sit on my right hand until I make thine enemies thy footstool." "He shall have dominion from sea to sea, and from the river to the ends of the earth," and these promises began to be fulfilled when he raised him from the dead and gave him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess, that Jesus Christ is Lord to the glory of God the Father. All this involved the sanctification of the elect; and without their regeneration and conformation to himself could not be effected. We were then predestinated to be conformed to the image of his Son, that he might be the first born among many brethren.

In this promise of eternal life, given us in Christ Jesus before the world began, is contained the Father's promise to regenerate the elect. When the covenant was made with Christ in their name they were considered as persons dead in trespasses and in sins, alienated from the life of God and unwilling to return to him. In this condition they are when the Gospel is preached to them, and its grace is first displayed by infusing into their souls a principle of spiritual life. This is the covenant I will make with the house of Israel; after those days, saith the Lord, I will put my laws in their mind and write them in their hearts. In consequence of this promise the Holy Ghost enters into them and effects that change called regeneration, which is the commencement of a new life of holiness and peace. This holiness is eternal life, is heaven begun.

Can all our salvation involve more, can our souls desire

something more than full pardon and gracious acceptance as sanctified persons? Yes: there is more yet in the benefits and blessings of this covenant.

Perseverance in a state of grace is part of our covenanted mercies. No wealth can satisfy us, unless we be secured in the enjoyment of it. A little secure against loss affords unspeakably greater delight, than unbounded wealth with the constant fear of being stripped of it and left in poverty and want. On no other view of salvation than this can the sinner have assurance for a day, or even for an hour, that heaven may not be lost to him, and his final portion be Tophet, the pile of which is fire and much wood and the breath of the Almighty like a flame of brimstone doth kindle it. Here, in this covenant, we have the Father's promise to preserve in this state of grace, those once brought into it, but from which they know they would certainly fall if left to themselves. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Here we have God's engagement not to *forsake us*, as men of mutable and transitory affections often forsake those they profess to love; his engagement being, I will never leave thee nor forsake thee; the mountains shall depart and the hills be removed, but my loving kindness shall not depart, nor shall the covenant of my peace be removed. And his power, grace, and truth are engaged, that we shall not *forsake him*: though our faith may become weak, it shall not utterly fail; our holiness may lose its lustre, but the lamp, though shining with diminished splendor, shall not be put out; sin may occasionally prevail, but shall not recover its ancient dominion. The Comforter Christ sends from the Father, as one of the provisions of this covenant, abides with us forever: the water he gives is a well of water springing up into everlasting life.

Is there still more contained in the ample words, "all our salvation and all our desire?" Yes, more, much more than we can tell or the heart of man conceive: We shall be glorified together with our glorified Redeemer, we shall obtain joy and gladness. All the felicity that the sanctified soul

can contain will be infused into it. But this is such as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Paul calls it a crown of righteousness, a far more exceeding and eternal weight of glory. And the beloved disciple, who perhaps knew more of heaven while on earth than any other man, saw but in part and knew but in part. "Beloved," says he, "It doth not yet appear what we shall be, but we know that when He, (Christ) shall appear we shall be like him, for we shall see him as he is." Our knowledge on this point must necessarily be limited, till with open face we behold the glory of the Lord Redeemer, and are changed into the same image, from a lower to a higher, and then to a still higher degree of glory, by the Spirit of the Lord.

Remarks in conclusion:—

First, Encouragement the most ample is furnished by the text for the sinner to trust in the mercy of the Lord forever. You see his arm is not shortened that it cannot save; he is not without power to redeem: but with the Lord Jehovah is everlasting strength. With him, also, is mercy and plenteous redemption, and he shall redeem Israel out of all his iniquities. Is there in my hearing a soul distressed for sins it has done? In view of the holiness of the divine law and justice of the God that is above, do trembling and fear sieze upon you? With a sense of the guilt and pollution of sin oppressing your conscience, does it seem as if the pit were opening its mouth to swallow you up, while the gates of heaven are fast barred against you as an enemy of God? And are you exclaiming, like the three thousand on the day of pentecost, cut to the heart by the sin of the crucifixion and rejection of Jesus, What shall we do? I answer, Come, one and all, and join yourselves to the Lord in the bonds of an everlasting covenant never to be forgotten. The Father has given you his Son: has given him for a covenant of the people, for a light to the Gentiles. He is yours in the gift of God and in right to possess; accept him and he will be yours in possession—yours, made to you wisdom, righteousness, sanctification and redemption. Unbelief now is your only damning sin. No matter from what cause or mo-

tive you refuse to put your salvation into his hand, you are lost. He that believeth not shall be damned. Faith makes you Christ's and Christ yours, entitles you to the conditions and promises of the covenant made with the Son, and so with all believers in him. "Believe in the Lord Jesus Christ and thou shalt be saved." Again,

Secondly: As there is much in our wretched and lost condition to drive us from our own works and from the law, so there is much in the divine Redeemer to draw us to him. In the verse preceding the text, two of the most pleasing figures with which the world of nature furnishes us, are employed to represent the excellence of the grace of Christ in the heart and in the Church. "He" (that shall rule over men in the fear of the Lord,) "shall be as the light of the morning when the sun riseth, even a morning without clouds." Out of Christ, man is like the traveler overtaken by night with tempests of wind and rain, he knows not in what direction lies the country to which he is journeying, while his road is narrow, its environs full of snares and pits, and close by the wayside lie beasts of prey ready to devour him. Oh that it were morning! is his heart-felt wish. And as the light of morning to such an one, dispelling clouds and darkness, driving beasts of prey to their dens, and opening to view the city to which he desires to come, and the safe road by which he is to journey, so is the light of salvation to those that walk in darkness and the shadow of death. Only as eternity is of unspeakably greater concern to the immortal soul than time, as the loss of heaven surpasses the loss of earthly things, and the gain of heaven transcends all earthly treasures, so the emotion in one case exceeds in degree the emotion in the other.

The other figure is the springing up of grass after rain and with the clear shining of the sun. The previous state of the soul is compared to the soil parched and burnt, where nothing can vegetate. Only rain can revive vegetation. So the knowledge of salvation. "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb and as the showers upon the grass." Such are the enlightening, vivifying, influences of the Spirit of Christ,

so excellent and comely are the fruits of the seed of the word in the field the Lord has planted. "O house of Jacob, come ye and let us walk in the light of the Lord." "Then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not." But,

Third, and lastly: We must all die; let each one ask himself, If I were to die now and would speak out the undisguised sentiments of my heart, what would *my last words* be? If I live unchanged till threescore years and ten, and dying judge honestly of my state by the law of God, what will that judgment be? Will any of us say, I have fought a good fight, when in truth we have not even put on the armor of righteousness?—I have finished my course, when we have never in earnest began to run the heavenly race?—I have kept the faith, when our whole life has been a betrayal of the faith? If we say truly like Paul, "I am persuaded that neither death nor life * * shall separate me from the love of Christ," it must be because we have loved him more than life and death before we come to die. If we say honestly like Job, "I know that my Redeemer liveth, * * in my flesh shall I see God," it must be on the conviction that our life here has been regulated by the law of that Redeemer.

How many are there, if they would utter with their dying breath a hope for the time to come and the ground on which it rests, would be heard to say, "We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves?" Such a covenant, however, instead of giving assurance of future security will assuredly incur ruin. "Judgment also will I lay to the line, says the prophet, and righteousness to the plummet: and the hail shall sweep away your refuge of lies, and the waters shall overflow your hiding places: and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through ye

shall be trodden down by it." Immanuel is the only hiding place from the wind and covert from the tempest. Our God shall come, and shall not keep silence: a fire shall devour before him, it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah—"Let me die the death of the righteous and let my last words be like his"—"Though my house be not so with God—though I confess much weakness, unworthiness and sin,—yet hath he made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow."

Intelligence.

OUR VISIT TO THE EASTERN PART OF THE CHURCH.

The editor of the Pulpit has been privileged to visit the eastern part of the Associate Reformed Church, and spend more than six weeks among the congregations there. We need not say that the visit was delightful—every where received, and treated during our stay, with consideration and kindness, it could not but be pleasant.

During our visit we attended the sessions of the Associate Reformed Synod of New York, which met in Salem, Washington County, N. Y., on the 15th day of June last. Indeed, to do so, was one of the objects which induced us to visit the East. There was a full attendance, and the reports from the several Presbyteries revealed a good degree of prosperity.

The great matter of interest to the Church at large, was the subject of the Union of that Synod with those of the West, in one General Synod. The delegation from the General Synod of the West was most respectfully and attentively heard, as were also all the other brethren from the West who were present, viz., Rev. Messrs. Long, Brown and ourself. The Synod went into Committee of the whole on the subject, and the roll being regularly called, each member of the Synod, in turn, gave a full expression of his views and feelings in reference to the subject. From what we heard, and we listened attentively lest anything should escape us, the Union is decidedly popular, and will, no doubt, should the General Synod accede to the terms proposed, be consummated. The whole matter was overtured to the Presbyteries composing that Synod without material objection at the final vote: though a majority were for immediate and decisive action. After thought, it was deemed best to overture the matter in accordance with earnest desire of some influential members, and the overture was acquiesced in without dissent.

To have the matter matured, however, in time to send delegates to the next General Synod, ready to take their seats should our Synod acquiesce in the terms proposed, they appointed their Synod to meet in the city of Philadelphia at an earlier day than usual. So that we may rationally expect that the fondly hoped for Union will be consummated at the earliest possible day. And why should it not be? We are sections of the same Church, occupying the same ecclesiastical platform, and when we meet there is as naturally a drawing together as among the brethren of our own Synods of the West. The plain truth is, we cannot any longer be kept apart. We must flow together as kindred bodies: the wonder is that we have not been united long ago. It certainly is because we were not as well acquainted with each other as we should have been.

The terms on which the Synod of New York propose to unite,

in one General Synod, with the Synods of the West, are the following:

"Resolved, That this Synod is willing to unite with the Synod of the West in forming a General Synod on the basis of the Constitution of the Associate Reformed Church, as explained by the action of this Synod on the subject of Psalmody and Communion in 1838 and 1842.

"Resolved, That the power of the General Synod be so modified as to give the court no appellate jurisdiction except in cases of doctrine.

"Resolved, That the particular Synods retain the exclusive management and control of their own institutions and property as now held by them respectively."

These resolutions were passed with but two or three dissenting votes.

The resolutions of the Synod of New York on Psalmody and Communion, referred to in the above resolutions, are appended. The resolution on Communion was passed in the year 1838, and that on Psalmody in the year 1842. It is proper to say that the action on these subjects was not acceptable to all the members of the Synod at the time of the passage of either of the resolutions; but it has since commended itself, as wise action, to the great mass of the Synod.

Resolution on Communion passed by the A. R. Synod of New York:

"1. Resolved, That this synod disapprove of the principle and practice of open Communion, or that scheme of communion which would obligate or allow the ministers or members of the Associate Reformed Church to unite in sacramental communion with other Churches, and the ministers and members of other Churches to unite in communion with ours, on the ground merely of a general or partial agreement of opinion respecting the doctrines set forth in our Confession of Faith; and the Synod hereby enjoin all the ministers to conform to the constitutional doctrine of the A. R. Church.

"2. Resolved, That occasional communion may be granted to members of other Churches, only in extraordinary cases, on application made to the respective sessions where such cases may occur, and on the same terms on which applicants are received into stated Communion.

Resolutions on Psalmody passed by the Associate Reformed Synod of New York.

"Whereas, The subject of Psalmody has been under consideration of Synod for several years past, and whereas, fears have been entertained in some parts of the Church, that the Synod had in contemplation to lay aside a Scripture Psalmody, in singing the praises of God in his worship, the Synod consider it their duty to declare, that it neither has been, nor is now their wish or intention to lay aside the version now in use, in singing the praise of God in his worship. Therefore,

“Resolved, That the version of the Book of Psalms now in use amongst us, be exclusively used in singing the Praise of God in his public and private worship, in all the congregations under the care of Synod.

“Resolved, That when our ministers preach in other Churches, they be and hereby are directed to adhere closely to the principle of Scripture Psalmody, and in no case whatever, to sing compositions merely human.

“Resolved, That for the full understanding of the preceding resolution, we hereby adopt the following minute, passed by the Associate Reformed Synod in 1802:

“Composures merely human, in Art 2, Sec. 3, of public worship, cannot possibly refer, as is manifest from the nature of the subject, to any productions which contain only the doctrines of man. Under that expression are included all those religious poems, however pious and sound in themselves, of which, though the subject be Scriptural, yet the structure and management are the work of human genius, and which aim at anything more than adapting the Psalms given in the Bible, by the inspiration of God, to the Christian worship, by a version as close as the laws of versification will admit. The same distinction is observed in this case, which obtains between a *prose translation* of the Scripture, and *exposition* or *discourses* upon them; the latter are by all allowed to be human composures, while they account the former the word of God; and by this principle must the clause be interpreted in the Constitution of the Associate Reformed Church.”

By an arrangement with a brother we were to supply some sabbaths in his place in the Congregation at Pottsville Pa., which we did. We found this congregation composed of a number of most excellent families, possessing a beautiful and commodious church building; but greatly discouraged: though we thought then, and are of the same opinion still, that they have but little to dishearten them, if they will but take a right view of things, avail themselves of the means of success and look above for help. During our stay a Ruling Elder was elected, and ordained in accordance with leave obtained from the Presbytery to which the Congregation belongs; the families of the congregation, in general, were visited, and the Lord's Supper administered. The audience steadily increased during our stay, and on the last evening we preached the house was filled. The leading members of the Church who met us at the Railroad depot to say farewell, on the morning of our departure, were pleased to say that the congregation had not been in as prosperous circumstances, or themselves in as good heart, for a long time. Our prayer was, and is, that it may continue.

SERMON IV.

PERSONAL AND FAMILY RELIGION.

BY REV. JOHN M. GORDON,

Pastor of the Associate Reformed Congregation, Berlin, Illinois.

"As for me and my house, we will serve the Lord."—Joshua 24: 15.

THESE words of Joshua were addressed to the tribes of Israel assembled at Shechem. In taking leave of the highly favored people of God whom he had the honor to instruct, comfort, direct, and lead into the possession of the promised land, he reviewed the kindness of God to them and to their fathers, and left with them, as his last and farewell charge, an exhortation *to serve the Lord*. And having shown the obligation by which they were bound to perform their duty, and the dreadful consequences of neglecting, assuring them that he who had been faithful in the fulfilment of his promises would not fail in the execution of his threatening, he also called upon them to choose whom they would serve, and declared his own holy purpose in reference to this duty. Though the whole nation should forsake the Lord, and serve other gods, as for himself and his family, they would serve the living and true God, the Lord God of Israel. "But as for *me and my house, we will serve the Lord*."

These words, considered in connection with the circumstances in which they were spoken, bring to view the case of an individual coming forth in the presence of a whole nation, and proclaiming his intention to maintain his allegiance to heaven and to glorify God. And not only so, but so far as his lawful authority and influence extended, he would lead

his family to do the same, and this in the face of the example and opposition of the whole nation, should they choose to pursue a different course.

This resolution of Joshua was most reasonable. This example of personal and family religion *we* are bound to imitate. These words express a duty which *we* are under obligation to perform. No individual of the human family, who is capable of understanding his relation to God, can be placed in such circumstances as to exempt him from his obligation to serve the Lord. And every one who is the head of a family is bound to receive and acknowledge the Lord, as the God of his household, and to lead all the members of his family to worship and glorify him accordingly. Though all around him should cast off their allegiance to God, yea, deny the very existence of God, it should be his firm, decided, unyielding purpose, that, let others do as they may, as for him and his house, *they* will serve the Lord.

Then, as these words express a duty of universal obligation, we should carefully consider *the import of this resolution*.

What is it to serve the Lord? It is to obey his will. The will of the Creator is the law of the creature. The will of God revealed in his word is the rule of human duty. And he who serves the Lord conforms his thoughts, feelings, desires, language, and conduct, to the requirements of his word. He, who is our Creator, Preserver, and Redeemer, has a claim to all our service, and he alone has the right to prescribe the nature and manner of the service. No human law, civil or ecclesiastical, can bind the conscience of man, unless it be in conformity to the standard which divine authority has established. On this principle some of the services of the Jews were condemned by the Savior. In vain did they worship him, teaching for doctrines the commandments of men. All religious services enjoined by merely human authority, though claiming the honor of antiquity and the sanction of great and good men, yet having no warrant in the word of God, are not acceptable to him. He who performs them loses his labor, and his service is set aside by the inquiry, "who hath required this at your hand?"

The Church is a divine institution, and civil government

is an ordinance of God : but the creed or confession of faith, religious ordinances, and synodical decrees of the former, and the constitution and legislative enactments of the latter, must all conform to the only infallible rule of faith and obedience. Both the Church and State must hearken to the voice, and be subject to the will of the great King and Lawgiver. And every member of the Church, and every citizen of the State—all men of every relation in life—must take the word of God as their directory in all their duties. To serve the Lord is to obey his will, and his will is revealed in his word. When the Israelites at Sinai engaged to serve the Lord, they said, "All that the Lord hath *said* will we *do* and be *obedient*." And when the covenant was renewed at Shechem, the people said unto Joshua, "The Lord our God will we *serve*, and *his voice* will we *obey*." And Solomon sums up the whole duty of man in these few words, "Fear God, and keep his commandments." And the ministers of the Gospel are commissioned to teach the nations *to observe* all things whatever Christ has *commanded* them.

The commandments of God are summarily comprehended in the ten precepts of the moral law, written by the finger of God upon the two tables of stone, and arranged under the two general heads, Love to God, and love to our neighbor. But the whole word of God is given to direct man in the *particular* duties of the various relations of life, and is adapted to all the circumstances in which he can be placed. All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto *all good works*. And if man is at any time ignorant of his duty, it is not because the Bible does not, in some of its doctrines, precepts, or examples, in some of its explicit teachings or plain deductions, furnish him with the requisite knowledge, but because of his ignorance of what the Bible teaches. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." And the regenerate man needs more illumination, and should with the Psalmist pray : "Teach me thy statutes." "Teach me *to do* thy will."

“Give understanding unto me, that I may learn thy commandments.” “Give understanding unto me, and I shall keep thy law.”

He who serves the Lord not only takes the law of God as his rule, and the Holy Spirit as his instructor, but he obeys the law with regard to the *authority* of God. He does *what* is commanded, *because* it is commanded. And in this respect he differs from many who may seem to be keeping the commandments of God. A man may perform many good works, such as are required by the word of God, and yet the principle of obedience be wanting in all his service. He may seem to be literally conforming to the requirements of the law, while the authority of the Lawgiver is not in any of his thoughts. He may abstain from many vices, not because they are transgressions of the law of God, but because they are condemned by public opinion. He may be honest in his dealings with his fellow-men, not because God commanded him to render to every one his due, but because “honesty is the best policy.” He may be temperate in the use of intoxicating drinks, and in the restraint of his appetites and passions generally, not because the Bible requires temperance in all things, but because he cannot otherwise be respectable. He may attend the house of public worship, not to receive the blessing of God upon his soul in the observance of the divinely appointed services of the sanctuary, but for mere intellectual entertainment, for fashion’s sake, from vain curiosity, or to while away an idle hour. A man may even become a member of the Church from wordly motives, and give alms and make long prayers to be seen and heard of men. In all these things and many more, a person may seem to be living in strict conformity to the letter of the law, and yet his conduct proceed from private interest, or a desire of human applause, instead of a respect for the divine authority. And though he may succeed in securing the approbation of his fellow-men, and promote his own worldly interests for a time, he does not render an acceptable service to God. He does not obey the *will* of God. He does not perform his commandments, *because* they are his commandments.

How different is the course of him who serves the Lord.

How different was the purpose of Joshua, who resolved that though the whole nation of Israel should pursue an opposite course, yet as for himself and his house, they would continue to regard the divine authority and worship God, unmoved by the opinions and practices of their idolatrous neighbor. He who is actuated by a principle of selfishness or by popularity, will *violate* the law of God under strong temptation of private interest or public opinion. But he who serves the Lord has an *abiding respect* for the divine authority, and will obey the divine commands at the expense of ease, honor, and preferment; at the sacrifice of relative comforts and agreeable friendships, of property, and of reputation; yea, in the face of persecution, and at the peril of life.

Another essential element in the service of God is *love*. It is possible to render an external obedience to the law of God in many things, and that too *because* he has commanded it, and yet that obedience be yielded with reluctance, proceeding from the principle of fear rather than love. A man may know that he ought to serve God, and feel assured that if he do not serve him, he must suffer the awful consequences of his disobedience. A conviction of sin, and a dreadful apprehension of threatened punishment, may lead him to cease from the practice of many sins in which he would otherwise have pleasure, and to engage in the performance of many duties in which he has no delight—in which the devout affections of the soul are not engaged. The spirit that pervades all his duties, is not the filial affection of the dutiful child that loves his parent, and in love renders a cheerful obedience to the parent's command, but the slavish fear of him, who under dread of the lash, toils for the master whom he hates. And as an earthly parent would not be satisfied with the most strict obedience to his commands, if he perceived a rebellious disposition, a spirit of hatred and disobedience, lurking in the breast of his child, neither will our heavenly Father be pleased with the most punctilious observance of his laws, unless the service proceed from the principle of love. Love is the fulfilling of the law. Without it, no service is acceptable to God. Without it, our actions may, in their outward form, be agreeable to the standard of duty, and in their results

benefit mankind, and even aid in advancing the cause of religion, but they cannot be approved as service rendered unto God. He requires the homage of the heart. "Love is the *soul* of duties, external action the *body*." Without the soul, the body is dead.

Said the Savior: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." This language not only teaches, that if any man love the world, the love of the Father is not in him, but also implies that love is an essential element in acceptable service. And the same is taught by an inspired apostle of Christ, who says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God." The apostle's language teaches also, that every unregenerate man is destitute of the love of God, which agrees with his declaration, that this love is a fruit of the Spirit. Do we need the Spirit of God to teach us his will, and to incline us to love God and delight in his service? The Spirit is promised to him that asketh. And to them who pray shall be fulfilled the promise, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

They who serve the Lord *do all things for his glory*. The glory of God is the end of our creation, preservation, and redemption, and it should be the end of all our service. "Whether you eat, or drink, or whatsoever ye do, do all to the glory of God."

The essential glory of God is not susceptible of increase or diminution. His excellency is infinite. The most devoted service of man or angel can add no lustre to the splendor of his attributes. The revolt and eternal rebellion of all his rational creatures could not in any degree tarnish his glory. The rose of Sharon and the lily of the valley have their essential glory. The flowers of the field possess the *elements* of beauty and of fragrance, and retain their *capacity* to make an impression of their colors, and produce a sense of their sweetness, even in the absence of a subject to behold their

beauty and enjoy their fragrance. So God is glorious in himself. This essential glory is entirely independent of the very existence of every creature. He is infinitely glorious from all eternity.

But God has been pleased to manifest his glory in creation, providence, and grace. The heavens declare the glory of God, and the firmament sheweth his handy-work. His word is a revelation of his glory. He hath spoken to us by his Son, who is the *brightness* of his *glory*, and the *express image* of his person. God has shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. And we have been chosen in Christ, predestinated to the adoption of children, and sealed with the Holy Spirit of promise. *that* we should be to the *praise* of his *glory*, the praise of the *glory of his grace*. The glory of his grace is manifested not only in our election and adoption, but also in our holy obedience, as new creatures in Christ, filled with the fruits of righteousness, which are by Jesus Christ, unto the *glory and praise* of God. Said the Savior to his disciples: "Herein is my Father *glorified*, that ye bear much fruit." "Let your light so shine before men, that they may see your good works, and *glorify* your Father who is in heaven." Christ gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Did God design the praise of his glory as the end of our redemption? Did Christ redeem us from all iniquity, that we might bear much fruit to the glory of God? Then we should live to the glory of God, as the great end of our being in respect of duty, *because* we have been redeemed for this purpose. We are bought with a price, and should *therefore* glorify God in our body, and in our spirit, which are God's.

It is not essential to acceptable service, that we pass the whole of our time in the contemplation of the glory of God as the chief end of man. We have numerous relative duties to perform which must necessarily be subjects of thought. The head of a family is required to make provision for his household, and in doing this, the most of his time may be devoted to some secular employment. But though he may

have chosen his employment in view of a prospect of income for the support of his family, and in view of usefulness to others, his thoughts must often be so intensely fixed upon the work itself, that for the time he thinks nothing of these ends. Still he labors for their accomplishment; and as with the subordinate, so with the chief end. We may set the glory of God before us, and be habitually laboring for its promotion, even while the mind is wholly occupied with the means employed for the accomplishment of the end.

But our minds should frequently recur to the glory of God, our chief end, as a motive to *diligence in duty*. For in whatever lawful calling a man may have chosen to serve the Lord, whether he be husbandman, mechanic, or merchant, or may have assumed the responsibilities of some office in Church or in State, God requires him to be diligent in that calling, "Be not slothful in business, fervent in spirit, serving the Lord." "Whatsoever thy hand findeth to do, do it with thy might." Solomon sends the sluggard to the ant for a lesson of industry, and Paul condemns idleness as inconsistent with a life of devotion to the service of God. He even makes this point a test of Christian character—"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

We are to glorify God, not only by a diligent devotion of our talents, and industrious application of our time, to the business of our respective callings, but also with the *product of our labors*. "Honor the Lord with thy substance, and with the first fruits of all thine increase." These words refer to regulations of the Old Testament for the worship of God and the support of religion, and require us to observe the spirit of these regulations by contributing a portion of our income to aid in sustaining the benevolent operations of the Church. And though in the New Testament there is no law demanding a definite proportion of income for this purpose, yet the devoted servant of God, wishing to honor the Lord with his substance, will contribute liberally according to the ability which God has given him. Knowing that the Lord has ordained, that they who preach the Gospel should live of the Gospel, he will cheerfully communicate, in all good things,

to him that teacheth. And when he prays "thy kingdom come," he will manifest the sincerity of his petition, by contributing of his substance to aid in the circulation of the Holy Scriptures and the support of the gospel minister among those who are sitting in darkness and in the region and shadow of death.

The servant of the Lord honors his divine Master by a *personal attendance upon the ordinances of religious worship*. In commemoration of deliverance from Egyptian bondage, and with faith in the promised Messiah, the pious Israelite kept the passover, and repeatedly offered sacrifices and performed other typical ceremonies of the law. The devoted Christian shows forth the Lord's death at his table, and also glorifies his risen and exalted Redeemer by a faithful observance of the other ordinances of his house. And his outward observance of the external forms of religion, is accompanied by the inward spiritual exercises of the soul. When in the solemn services of the sanctuary, he unites with the saints, in celebrating the praises of God, his ear is not more entertained with the melody of musical sounds, than his heart is affected with the devotional sentiments of Zion's songs. When he assumes the attitude of prayer in the house of God, his thoughts are not wandering as the eyes of the fool, to the ends of the earth. Nor is he a mere listener in the exercise. His own holy desires, through the merits of the Savior, ascend to the throne of grace, as incense before the mercy seat. And when he attends upon the preaching of the word, he gives earnest heed to the things which he hears, lest at any time he should let them slip. He does not, with giddy head and graceful heart, listen with a mere desire of novelty, hoping to hear some new thing, or strange doctrine, as those who have itching ears and cannot endure the truth in its simplicity. He does not hear for the head alone, but for the heart and the life, in the spirit of personal application, with a desire to know and do his duty. He does not behold his face in the glass, and then go his way and forget what manner of man he was. He continues in the perfect law of liberty, being not a forgetful hearer, but a doer of the word. When he perceives his spiritual deformities, he seeks to have them removed and

to be adorned with the ornament of a meek and quiet spirit, and every other Christian grace, that he may be prepared for every Christian duty.

All our service must be connected with *Faith in the Lord Jesus Christ*, the Mediator between God and man. Rather, faith itself is a part of the service required, and is essential to the performance and acceptance of our other services. "And this is his commandment, that we should believe on the name of his Son, Jesus Christ." "Without faith it is impossible to please God. For he that cometh unto God, must believe that he is, and that he is the rewarder of them that diligently seek him." But faith in God as the rewarder, faith in him for acceptances, implies faith in Christ as Mediator. For no man cometh unto the Father, but by him who is the way, the truth, and the life."

Faith in Jesus Christ is requisite, not only for pardon of sin and acceptance of our persons and services, but for sanctification, for holiness of heart and holiness of life, for grace to bear trials, and for strength to perform duty. If we abide in Christ, we shall bear much fruit. Without him we can do nothing. Paul felt the depth of his depravity, the power of his unholy propensities, the strength of indwelling sin, and confessed his inability to do any thing spiritually good. But if Paul was weak in himself, he was strong in the Lord. If with the flesh, he served the law of sin, with the mind he served the law of God. If through sin dwelling in him, he did the evil he would not, and not the good that he would, through Christ strengthening him, he could do all things. For Christ lived in him, and the life which he lived in the flesh, he lived by the faith of the Son of God.

Such is the import of the text, considered in reference to individual duty. Such are the rule, principles, and end, by which he is actuated, who intelligently resolves to serve the Lord. Enlightened by the Holy Spirit in the knowledge of the divine will, he reverences and obeys it, from love to God, and delight in his service, and labors to promote the glory of God, by the consecration of his time, talents and property; by a zealous observance of religious ordina-

ces, and by a faithful performance of relative duties. And this service, performed in the strength, and offered in the name of Christ, is acceptable to God, as the fruit and evidence of faith in the Redeemer's justifying righteousness and the indwelling of the spirit for personal holiness.

But the resolution is of more extensive import. Joshua acknowledged the claim of God to the *services of his family*, and in their behalf resolved that they would serve the Lord. The resolution implies, that, as a parent, he recognized his obligation to teach his children the nature of the service which God required of them, and the obligation by which they are bound to perform that service. It involves a promise of faithfulness in the communication of religious instruction, and the exercise of a proper parental authority and discipline. And these parental duties implied in the text, are explicitly taught in the Old and New Testament Scriptures. When God had entered into covenant with his chosen people at Sinai, and delivered unto them his commandments, his statutes, and his judgments, he said unto them, "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Morning and evening, and during the day, even while engaged in other employment, parents are required to embrace every opportunity of imparting some lesson of religious instruction to their children. Says Paul to the Ephesians, "Father's provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." To do this, requires much time, and labor, and patience, and prayer. Many years are required for their physical development, the growth of the body. And indispensable to this growth, is a daily supply of natural food. But the soul must have its daily supply of spiritual food, indispensable to its spiritual nourishment. And while parents are bound to make provision for the temporal wants of their children, during their minority, they are entrusted with a much more important charge: the care of their souls. Next to the personal piety of

parents, the Scriptures attach an importance to the religious education of their children. And indifference or neglect in reference to the latter gives ground to suspect a want of sincerity in the profession of the former. If parents highly appreciate the blessings of salvation, and themselves delight in the service of God, they will desire the salvation of their children, and will employ the means which God has appointed to prepare them for his service. They will teach them to read the word of God, and, according to their ability, endeavor to lead them to an understanding of its import, giving a practical turn to their instruction. And in this day of catechisms and commentaries, of religious papers, and good books, or gospel doctrine, and religious practice, parents who have the means, should furnish an adequate supply of these auxiliaries to the study of the Bible. And auxiliaries merely they must be regarded. The Bible in itself is the parent's text book in the religious education of his children. And seasonable attention, and encouragement are required of the parent, that the minds of his children may at an early age be inspired with a taste for reading, and a love for the doctrines of the Bible. But many toil from dawn till dark, throughout the week, and take but little time to teach, and give their children little time to read and study. And when the Sabbath comes, it is to them a day of dulness and mental lassitude. That man should earn his bread by honest industry, is right. Yet, he should take *some* time to read, and teach his children too. But they who wear the body out, and starve the soul in toil for wealth, do wrong. Man's life does not consist in wealth. Not *money* makes the man, but *mind*. Then cultivate the mind. Then hoard not wealth to make your children rich, but educate their souls and make them rich in heavenly knowledge, and train them thus, for usefulness, for duty, and for God.

But training is something more than the communication of knowledge. It includes the exercise of authority and discipline, the imposition of salutary restraint, the administration of reproof and correction. God said of Abraham, "I know him, that he will *command* his children, and his household after him; and they shall keep the way of the

Lord, and do justice, and judgment." And Solomon says: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. "Thou shall beat him with the rod, and shall deliver his soul from hell." "The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." "For whom the Lord loveth, he correcteth; even as a father the son, in whom he delighteth."

Parents should guard against extreme severity, as well as unrestrained indulgence. Gentleness with firmness will win affection, and secure respect for parental authority. Every command should be right and reasonable, and prompt obedience be required. And when the child has erred, reproof or correction should be administered, not in passion, but in a spirit that manifests a tender regard for the child, while it maintains the authority of the parent. The wayward youth may for a time feel impatient of restraint, when he is required to keep the Sabbath holy, to read the Bible, to study his catechism, and to attend the house of public worship. But such perversity of disposition will generally yield to a judicious exercise of parental authority and discipline. The experience of many parents will attest the truth of this remark. They well remember when, to them, the Sabbath seemed the longest day in the week, and its duties were a weariness; when to commit to memory, and repeat portions of the Bible, and of the catechism, was no very pleasant exercise. But what had been irksome once, at length became delightful. And now, those early lessons of instructions are reckoned among the most precious privileges of their lives, and they hold in grateful remembrance the deep solicitude of pious parents, who watched their waywardness, restrained their evil passions, reproved their sins, corrected their faults, commanded their obedience, and guided their youthful steps in wisdom's ways, whose ways, they since have found by experience, to be ways of pleasantness, and all her paths to be

peace. And what their own experience has been, will be the experience of their children. Let them command their children and their household after them, and they shall keep the way of the Lord, and do justice and judgment. "Train up a child in the way he should go, and when he is old he will not depart from it." Is there any exception? Apparent exceptions there are. But has the condition been performed? Have the parents done *all* their duty? Has the child been trained in the way he should go? Has he been brought up in the nurture and admonition of the Lord? Then he has become pious. Then the good work begun within him will be performed until the day of Christ. Many adverse influences resist the efforts of the parent, and make him tremble for the safety of his child. The three great enemies of man—the world, the flesh, and the Devil—combined to corrupt his morals, and to work the ruin of his soul. But the general experience of parents has proved the success of their faithfulness and perseverance. And no one has yet been found who in his youth was trained to walk in wisdom's ways, to love the truth, and practice holiness, to live soberly, righteously, and godly, and yet in old age forsook all this, and lived and died in sin. But what of that young man, who for a time seemed to be running well, and yet at length yielded to the influence of evil example, gave consent to the enticement of sinners, and abandoned himself to the practice of wickedness? Why, for that young man there is hope that his soul may be saved in answer to a pious mother's prayer. There is hope that his wicked heart may yet be pierced by a word that long since fell from a pious father's lips, the word of God heard in his childhood. Through the instrumentality of that word he may be brought to reflection, and eventually to true repentance. And if the grass has long grown green on both his parent's graves, so that he cannot now return to the parental home; to gladden a father's and a mother's heart, he may return to walk in a pious father's footsteps, and follow a pious mother's example.

It is the duty of parents, in their secret devotions, to pray for their children, to pray for the blessing of God upon the means employed in their religious education.

But the resolution of the text also embraces the duty of *family worship*. We, I and my house, will serve the Lord. We, a family, will serve the Lord. He who has taken the Lord to be the God of his household, and in sincerity devotes himself and family to the service of God, will find pleasure in uniting with them, morning and evening, in singing the praise of God, reading his holy word, and in offering up their prayers to him, with supplications and thanksgiving. This duty commends itself to the heart and conscience of every Christian who is the head of a family, and great advantages are derived from its faithful performance. When God is daily worshipped, not in mere formality, but in spirit and in truth, a devotional frame of mind is kept up, and all the members of the family are better secured against temptation. A habitual sense of the divine presence is impressed upon the mind, and the consistent piety and holy example of the parent recommend to the child the religion he professes, and thus a happy moral influence is brought to bear upon even the younger members of the family. In short, family prayer is the means of obtaining many family blessings, and of preparing for the performance of their duties.

Our text is the language of the husband and father, the priest in his own house. But it implies the assent of the wife and mother. It is her duty to unite in the common devotions of the family, and by the exercise of her parental authority and influence, to co-operate with her husband in the religious education of their children. For while fathers are exhorted to bring up their children in the nurture and admonition of the Lord, children are required to honor their father and mother, and to obey their parents. "My son, hear the instruction of thy father, and forsake not the law of thy mother." This implies the mother's right and duty to instruct and govern her children.

We have considered the import of the resolution contained in the text, in respect to both *personal* and *family* religion—*individual* and *relative* duty. We have noticed the *rule*, *principles* and *end*, by which he is actuated, who intelligently resolves to serve the Lord. Also the *source* of our *strength* and ground for *acceptance*.

Are we serving the Lord? That is the question. On this question there is no neutrality, no middle ground to occupy. Not to serve the Lord, is rebellion against him. He has a right to our service, and demands it. And he has said, "He that is not for me, is against me; and he that gathereth not with me, scattereth abroad." We are either the servants of God, and have our fruit unto holiness, the end of which is everlasting life; or we are the servants of sin, and have our fruit in those things the end of which is death. If we are not sowing to the Spirit, we are sowing to the flesh. If we are not yielding our members as instruments of righteousness unto God, we are yielding them as instruments of unrighteousness unto sin.

My hearer, to one of these classes you belong. And soon will your term of service expire. Soon will you gather the fruit of your sowing. Soon will you receive the reward of your service. Now, whom do you serve? Satan? What is your hire? What reward does he promise? Be not deceived. God is not mocked. The wages of sin is death. The wicked shall be driven away in his wickedness. The lake of fire and brimstone—the worm that never dies, and the fire that is never quenched—the company of devils and wicked men—the blackness of darkness—weeping, and wailing, and gnashing of teeth—hell, with all its horrors—this shall be his eternal portion. Then break off that yoke. Leave that wicked master. Serve God. Devote yourself to him by faith in his Son, that you may be saved from your sins, be employed in his service, and live to his glory. And for all your sacrifices, self-denial, and services, you shall, through Christ, receive a hundred fold in this life, and in the world to come, life everlasting. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Blessed are the dead who die in the Lord: they rest from their labors, and their works do follow them." "Well done, good and faithful servant, enter ye into the joy of your Lord."

SERMON V.

THE TIMES, AND OUR DUTY.

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"And of the children of Issachar which were men that had understanding of the times, to know what Israel ought to do."—1 CHRON. 12: 32.

WHEN God, who rules the nations and sits on the throne of his holiness, purposes to destroy a nation as a punishment of their sins, one unmistakable indication of his design is that the wisdom of their wise men perishes, and the understanding of their prudent men is hid: and when he will save from ruin a repentant and reforming people, he begins the work by restoring their judges, as at the first, and their counsellors as at the beginning.

When the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him, the land, and all in it, were soon dissolved, and he died for his transgressions against the word of God, which he kept not, and for asking counsel of one that had a familiar spirit. And when order and prosperity were to be restored, wise counsels, inspired by the words of heavenly wisdom, became prevalent, and much through the modest and retiring tribe of Issachar. The spirit of inspiration and prophecy, falling on the dying Jacob, had predicted the character of the descendants of that son: "Issachar is a strong ass, couching down between two burdens; and he saw that the rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant unto tribute." That is the men of that

tribe would be laborious and patient, eschewing the warlike temper of Ephraim, and political aspirations of Judah, and the mercantile avidity of Zebulun. Occupying an inland and agricultural district, they would produce largely the necessities of life, and bear the principal burdens of state; preferring their quiet homes and hearths, to the noise and renown of the camp, the bustle and wealth of commerce, or the honors of the Senate chamber and the bench. Not less patriotic, however, nor less qualified to serve their country in time of her greatest need, were the men of this tribe. Without display or clamor, many of them had understanding of the times, to know what Israel ought to do.

What is so highly commendable in them, would be commendable in us. We ought to observe the signs of the times in which we live, and know what Israel ought to do. We believe that God is judge of all the earth—that righteousness exalts a nation, but sin is the ruin of any people. Who then, should better know what ought to be done, when the earth is removing and mountains being carried into the midst of the sea; the waters thereof roaring and troubled, and the mountains shaking with the swelling thereof, then they who understand that national sins incur national judgments, and that to turn from transgression is the only way of escape from ruin.

Let us consider

I. The times.

II. What is to be done.

I. The times, the current and rising events, and the influence they will have on the Christian religion, and human happiness. Let me premise here, that the religion of Jesus Christ, which is destined to elevate human happiness to its greatest height, was for a time to be the occasion of much suffering to the people of God faithfully adhering to it. They shall, says its divine Author, fall by the edge of the sword, and shall be carried captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. But the prevalence of these divine precepts will at last bring joy to the world. Behold the tabernacle of God is with men. * * * * And God shall wipe

away all tears from their eyes; there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

We have experience of the past, the word of prophecy assures us of the future: Can we discern any indications of the transition state?

1. By attention to prophetic numbers, we are encouraged to expect, ere long, a termination of the time of Gentile ascendancy and the affliction consequent thereon. I will not attempt to carry out this point with arithmetical exactness, perhaps could not, if I were to try; but think I can furnish data and rules of calculation, from which it will appear, that the time of deliverance draws near.

Daniel, the beloved prophet, and John, the beloved apostle, tell us of three great powers, inimical to religion and human happiness, which would arise and continue to the end of the wonders, or till the mystery of God should be fulfilled, and their descriptions of them agree most minutely. The first of these, namely the Roman Empire in its last form, the prophet describes by the symbol of a little, or, as I would render the word, a *young horn*, which should arise long after the others; the apostle represents it by a *ten horned beast* rising out of the sea. That both descriptions were meant for the same power you will not doubt, when you consider that both were destroyed by the Son of Man, at his pre-millennial coming, and cast into the lake of fire and brimstone—each had a mouth speaking great things, and blasphemies against God and his saints—each derived its power from the same source, i. e. the young horn, possessing the powers of the first horns, and the beast receiving his power and throne and authority from the dragon, (the meaning of which I take to be, that about three-tenths of the Roman Empire westward, being severed from the east, was formed into an Empire, composed of several independent kingdoms,)—again, each made war with the saints, wore them out, and prevailed against them—each endeavored to change times and laws, by forcibly altering the customs and ordinances of Jesus Christ, removing them, and setting up in their room something incompatible therewith, in the most

arbitrary manner,—and, finally, the horn was to continue three times; or years, and a half, and the beast forty-two months, each of which, reduced to days, makes twelve hundred and sixty, and stands for twelve hundred and sixty years.

Now Daniel's fourth beast with ten horns, and John's dragon with seven heads and ten horns, represent the Roman Empire, till dismembered of its western provinces by the northern barbarians, and after that the eastern division, which was the principal part. And the young horn of the former, and beast of the sea, with seven heads and ten horns of the latter, symbolize the power formed of the broken pieces of the western provinces, i. e. the present European kingdoms, united by a corrupt form of religion in the support of tyranny, idolatry and corruption of manners.

Ever and anon, when a movement for liberty is made, is it met with the clamor of "The throne and the altar are assailed," in which every country has a deep interest of its own, and is ready to support its neighbors. Out of this policy arises the maintenance of "the balance of power," and for this purpose "holy alliances" are formed, all which proves them to be an Empire for the purposes named above. Now, as history shows, they were thus combined, and began to suppress civil liberty and liberty of conscience, some time in the first part of the seventh century, it follows that the twelve hundred and sixty years must end in the latter part of the present century. You see I do not regard this as a purely spiritual power; but as a political body, of which superstition, idolatry and corruption of manners is the life and spirit. And so I fix the epoch from the rise of that political tyranny, taking into the account the rise of the papacy, only so far as it instigated and influenced the body politic.

The second of these enemies of Christianity and human happiness, the greatly beloved Daniel symbolizes by a little, or rather, a *young* horn of the Grecian goat, and the greatly beloved John by a dragon with seven heads and ten horns. The agreement of the two accounts I will trace as briefly as I can.

Their locality is the same; for the Mahomedan imposture and

political tyranny it produced, (being the power symbolized,) arose in Arabia, which could belong to none of Daniel's kingdoms but the Grecian; all of which it soon conquered, and after the division of the Roman Empire, the eastern part being the larger and more important part, retained the name of the original body, and as all know, covered in the main the same territory as the Grecian. Next, this horn waxed great to the host of heaven, and cast off the host and the stars to the ground; and the dragon's tail drew the third part of the stars of heaven and did cast them to the ground. The horn magnified himself to the Prince of the host, (the Mahomedan imposture set itself above Christianity,) and the dragon fought with Michael. An host was given the horn against the daily sacrifice, and it cast down the truth to the ground; and the dragon drove the woman clothed with the sun, the New Testament Church, into the wilderness twelve hundred and sixty days. The horn would destroy wonderfully, practice and prosper, and destroy the mighty and the holy people; and the dragon, though he missed devouring the man-child, yet persecuted the woman in her flight into the wilderness, made war with the remnant of her seed, and inflicted a dreadful woe on the inhabitants of the earth and sea. And finally, Daniel was told it would be two thousand three hundred years till the sanctuary, which the horn would defile, should be cleansed; and this was done, as John assures us, when the son of the woman, the man-child, that should rule the nations with a rod of iron, at the end of the twelve hundred and sixty days descended from the opened heavens, followed by the armies of heaven, and with the sharp, two-edged sword of his mouth, vanquished the dragon, fixed his tabernacle with men, and made all things new.

But some one will say, the numbers here do not agree, but differ widely, and it would seem irreconcilably. Yet the discrepancy is not real, but apparent only. These twelve hundred and sixty years apply to the wilderness condition of the Church, and synchronize with the last twelve hundred and sixty years of the dragon's two thousand three hundred years. As John did not see the rise of the dragon, let Daniel instruct us as to the time when this power arose. When

in the hearing of the prophet the saint, *understanding secret numbers*, was asked, How long shall the vision last, * * * * to give the sanctuary and host to be trodden under foot? and answered unto two thousand three hundred days, we would be inclined to look for the epoch of these numbers some where in the time of the prophet, perhaps when his predictions in reference to those things would be completed. We find, then, in the third year of Cyrus, he had his last and most remarkable vision. At that time the clouds were returning after the rain. Persecution of Daniel's people was renewed after the favors enjoyed for a short time; and a new king, not knowing Daniel, would soon make their condition as evil as it ever had been. In these days, and under these evils incumbent and impending, he was mourning three full weeks, ate no pleasant bread, ate no flesh, drank no wine, nor anointed himself, evincing the deepest sorrow of heart. The angel sent with the vision tells the man greatly beloved, that his prayers for his people were heard, from the day he set his heart to understand, and began to chasten himself before God. But this answer came not sooner, because the Prince of the kingdom of Persia withstood him one and twenty days; and came then because Michael came to help him. Now, says he, I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. The sum is that the vision of the two thousand evenings and mornings, (as the original text has it,) were just then beginning—the vision of the daily sacrifice, to end in giving the sanctuary and host to be trodden under foot by the Gentiles. No events could make a more strongly marked epoch of the time of suffering, than such as these. As the mocking of Ishmael, when Isaac was weaned, formed the epoch of the four hundred years' evil treatment of the seed of Abraham, to precede the deliverance from Egyptian bondage, so here begins the time of persecution of God's people, which will only end with the fall of that oppressing power, (spiritually called Sodom and Egypt, Babylon and the city where our Lord was crucified,) and the redemption of Israel.

To conclude this item: The third year of Cyrus was, according to the chronology in common use, five hundred and

thirty four years before the commencement of the Christian era. But the two thousand three hundred years from that, would have ended in the year one thousand seven hundred and sixty-six, or thereabouts. We find, however, that the Septuagint reads two thousand and four hundred years, which, for reasons we have not time to give, we think the correct reading. This will put the end of the wonders about eighteen hundred and sixty-six. Then, if the Mahomedan imposture began to drive the woman into the wilderness about six hundred and six, the year the first pretended to receive divine revelations, the twelve hundred and sixty years from that will bring us down to eighteen hundred and sixty-six. So that the time when this second inimical power is to end, agrees with the destruction of the first or Papal tyranny. These two enemies, the civil tyranny of the West instigated by Popery, and of the East instigated by Mahomedanism, appeared at the same time, and will be destroyed together.

The third great enemy of pure religion and free institutions, described by these two great prophets, I cannot, for want of time, speak of particularly: nor does my present purpose require it. I will then only say, that the descriptions are found, Dan. 11: 36—45, "The king shall do according to his will," &c.; and Rev. 13: 11—18, "And I beheld another beast coming up out of the earth," &c. Infidelity and Atheism appear to be the main features of this inimical power; connected, however, with unbounded ambition, insatiable covetousness, unmatched cunning and unscrupulous perfidy, and the like. This foe of God and everything good has scarcely assumed its organized form, and has not arisen to its plenitude of power. This I take to be anti-Christ, to come in the last days, as John says, denying the Father and the Son. Daniel says he shall not regard the God of his fathers, nor the desire of women, (i. e. the Messiah,) nor any god; and as John says, causing the earth and them that dwell therein to worship the beast and his image. The god of forces, worshipped by the wilful king, and the beast of the sea, adored by the two horned beast, are the same.

And now, brethren, are there not many anti-Christ, whereby we may know that it is the last time? Have we not

Peter's mark of the last times, as well as John's?—false teachers among us, “denying the Lord that bought them;” and Paul's as well as Peter's: the man of sin, “exalting himself above all that is called God or worshipped, * * * even him whose coming is after the working of Satan, with all power, and signs and lying wonders;” and Jude's as well as Paul's: “ungodly men turning the grace of God into lasciviousness; denying the only Lord God and our Lord Jesus Christ.”

Again: The failing powers of the monarchies of the Roman world, will impart knowledge of the times to men of understanding. When the treading down of Jerusalem by the Gentiles is fulfilled. Then, as the greatest of the prophets has said, “there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity: i. e. the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers in the heavens shall be shaken.” Dropping the figure, the monarchies, aristocracies and hierarchies of the Roman Empire shall be shorn of their splendor, and abridged of their despotic rule; and earthquakes, or upheavings of the substrata of society, will indicate important changes in the governments and the governed. When ye see the fig-tree and all the trees shoot forth, ye see and know of yourselves that the summer is now nigh at hand; so when ye see these things come to pass, (these blighting powers receding like the winter before the spring,) know ye that the kingdom of God is nigh at hand. This is what another evangelist calls the appearing of the *sign* of the Son of Man in heaven, which indicates his speedy appearing in the clouds of heaven with power and great glory.

Does it then appear that the royal splendor which once made dim the vulgar eye by its glare, is losing part of its brilliancy. That the sacred awe of the throne, which secured it against innovation, is passing away? and the *jure divino* of kings receding before the rights of an intelligent and virtuous people to govern themselves. It begins every where to be held, I think, that governments are made for the people, and not people for the governments. Arbitrary gov-

ernments, like the winter, have kept back the growth of intelligence and virtue; but when the sun of righteousness arises on the nations, the verdure of spring and fruits of summer will soon be realized. The facility with which useful intelligence is disseminated by the art of printing—the extension of personal intercourse by the increase of wealth and travel—will bring the masses of distant nations acquainted with each other's institutions and principles of government, and the comparative advantages of each; when, no doubt, more liberal measures will prevail. Not a dislike to knowledge, but lack of opportunities for information has kept the nations in darkness for ages; and now, with means of information, the mind of man has become inquisitive, has burst the fetters with which it has long been trammelled, and refuses longer to be denied its proper aliment. That untutored intellect, on finding itself free, should for a time become wild and extravagant is to be expected. The transition from credulity to infidelity is easy, and soon made—from awe of usurped authority, to contempt of what is legal—from passive submission to oppression to factious, opposition to equitable and constitutional government. This is what we look for, and the blame does not attach to the scriptural and rational means of reform, but to the unscriptural, irrational condition of things heretofore existing. That the ignorance and immorality produced by the corrupt governments of the Roman world should be employed by the Judge of all the earth to punish those privileged orders, by whose selfishness they were produced, is consistent with his moral government. That utter confusion, for a short time, will follow the breaking up of the arbitrary state of things long established, accords with the history of the past. And that a time of trouble, such as was not since men were upon the earth, will precede the blessed condition of the world under the reign of the saints is what prophecy plainly declares. And therefore men of understanding will not be amazed that the world should be reduced to a moral chaos before all things are made new.

Another rising event, imparting knowledge of the times, is the dissolution of the Turkish empire. This is indicated in prophecy, by the drying up of the waters of the Euphrates.

The rise of the empire in its present form was predicted by the loosing of four angels, bound in that river. From that region their armies spread out like a flood deluging much of the earth, and submerging a great part of the Roman empire. We cannot be mistaken in the object of things in that country; even the alleged progress in Turkish affairs for the last four and twenty years must be ascribed to declining bigotry and zeal for the Moslem faith. And let the present fearful struggle terminate as it may, it can only hasten the result, which that progress would have produced. Should her allies succeed for a time in propping up the tottering fabric of the Ottoman empire, then the equality of Christians with Mohammedans, secured by treaty, and their intercourse with other nations, will inflict a death wound on that tyrannical power, which will be much inflamed by the expenses of the struggle; or should the allies of Turkey fail in her defense, as they possibly may, whether her conquered territories be annexed to the immense Russian dominions, or the Byzantine empire be reconstructed under a head of the family of the Czar; in either case the waters of the mystic Euphrates will be dried up. Nor is it possible to say by which of the events the happiness of the human race would be most speedily and effectually promoted. For were the Sclavic race, hitherto shut up in the cold north, to obtain an unrestricted outlet by the Dardanelles and Mediterranean, and thus mingle freely with the more enlightened nations, it is far from certain that the result might not be for the general good. For my own part, much as I regret to see the finest country and climate in the world continued under a rule the most despotic and unfriendly to human happiness the world has ever seen, I would not wish its dissolution now; fearing its reorganization on the plan of the stronger despotisms of Europe, and thus, have its liberation impeded. Yet the breaking up of the present system by any means seems desirable, and certain to lead, under the overruling power of Him who makes the wrath of man to praise him, to the inbringing of the kingdom of the Son of Man.

When these prophecies were delivered, human wisdom could not have conjectured, much less asserted with confi-

dence, that the fall of the Euphratean empire would have such influence on the peace and happiness of the world, as is now manifest to all. Nations and kingdoms have been rising and sinking again, time out of mind, and the world remaining much the same as before. But no one thinks this can be the case in the instance before us. In a political and commercial point of view it is a matter of great interest, as Russia appears to aim at universal ascendancy, and success would appear to put it within her grasp, while the allies appear to be engaged in a struggle for very existence. The least important results of failure would be the loss of her Eastern possessions to Great Britain, by which she would be shriveled up to comparative insignificance—the loss of her African conquests to France, thus causing them to disgorge what they had swallowed, with the eventual loss of commerce and the command of the seas, which their rival would be sure to gain.

But the religious and moral aspect of affairs is by far the most important. Nicholas is doing his utmost to make the war one of religions and races. He claims to be the head of the Greek Church, and is an intolerant bigot. So that it would be mere folly to expect that toleration to other religionists in his empire which he demands for those of his persuasion in the Turkish dominions. He no doubt finds an ignorant, bigoted and depraved priesthood a most efficient agency for his tyrannical purposes, and without scriptural light to guide us, we would be apt to conclude that nothing could so much hinder beneficial changes as his success: yet it may appear that nothing would so quickly and effectually promote them.

From the view of the times, the current and rising events, we conclude that twelve or fifteen or twenty years may prepare the world for the termination of the Gentile ascendancy, which was a matter of great wonder to Daniel, and mystery to John; when seventy-five years more will introduce that elevated state of moral virtue and pure religion, known as the millennium.

II. Our second general consideration is what Israel ought to do. Knowledge of the times will assist in arriving at a proper determination as to our present duty. And though we

have directed our remarks to the aspect of affairs in distant countries, yet are we interested deeply in them, as they have a bearing on God's moral government of the world, and accomplishment of scripture prophecy; as they involve the happiness or misery of a multitude of human beings; and as they must affect our own country, the Church to which we belong, and even our families and ourselves.

One thing Israel ought to do, is to vindicate the Scriptures as a revelation from God, and the only means of human happiness, individually, socially and politically, in this world and in the world to come. The great problem to be solved is whether Popery or Mohammedanism or infidelity and atheism, or any thing else than the word of God, can teach men the road to happiness, and incline them to pursue it. The great drama of the world, and of ages, is to be enacted, having continents for a stage of action, the great nations of the earth for actors, and mankind and the angelic hosts for spectators. The belief of revealed truth, and the observance of instituted worship have the promise of the divine favor and goodness; error and crime are threatened with suffering and woe. The calamities coming on governments and nations, are only foretold as the punishment of their crimes; as in the case of the antediluvian world, of Sodom, of Babylon, Tyre and Jerusalem. Sentence against these evil works has been long delayed, and transgressors are become bold. They are now, as it were, saying to the righteous Ruler above, Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it; and where is the promise of his coming? Such blasphemy will certainly bring down the judgments of Heaven on them that utter it, and when God arises to judgment, his sealed servants will be hid and sheltered under the protecting wings of the Almighty; while on the man bearing the mark of the beast and his image, will be poured out those immense bowls, in which are filled up the wrath of him that liveth for ever and ever. "Then shall ye return and discern between the righteous and the wicked: between him that serveth God, and him that serveth him not."

Another thing Israel ought to do is, to sow the domestic

and foreign field with the seed of the word. I do not mean that this or the other duty is to be done only under the circumstances of the times present; but that these call for more energetic efforts, and promise more than former success. The inquisitive state of the public mind, its freedom to some extent from the fetters of bigotry and imposture, prepares it like fallow ground, to receive the seed of the word. The enemy is sowing tares with unremitting industry. The false prophet may be expected shortly to make fire come down from heaven in the sight of men, and by signs and lying wonders to deceive them that dwell on the earth. Let the true prophets constantly discharge their duty, and the event will again be as in the days of Moses; the folly of these antichrists will be manifest to all men. Let the mission angel fly through the midst of heaven, proclaiming the everlasting Gospel to every nation, kindred, tongue and people, saying with a loud voice: "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters."

Another duty, never out of place, but more imperious now, than heretofore, is watchfulness. Are we not near the times of which it is said, "Behold, I come quickly. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are warned that false Christs, and false prophets will arise and deceive many, and if it were possible would deceive the very elect, and are thence charged, "Take heed that no man deceive you." The promise of liberty from the servants of corruption, of wise counsel from those who are under fatal delusion, should impose on no man. Let us take heed to our doctrine, to contend earnestly for the faith once delivered to the saints, especially to keep the word of Christ's patience, that he may keep us from the hour of temptation, to come on all the world, to try them that dwell on the earth. Let us be on our guard, alike against plausible claims of liberality of sentiment, which would surrender the truth, and hyper-orthodoxy, which would trammel it with the doctrines and commandments of men. It will avail us nothing in the dread day coming, to have paid tithes of mint, and annise, and cumin, if we have omitted judgment,

righteousness and faith; to thank God that we are not as other men, extortioners and unjust; that we fast twice in the week and pay tithes of all we have, if we trust that we are righteous and despise others.

In conclusion, Let us advert to the state of things contemplated in the text. While many adhered to the house of Saul, notwithstanding his abandonment of the divine injunctions; men of understanding, having knowledge of the times, joined themselves to David. Now, though we have no party in politics organized in opposition to law and order, yet it is certain there are many in our country desirous to break down the legal defenses of public morals, which good men are endeavoring to corroborate. Vice and immorality do not receive in every instance that stern rebuke from public men which is demanded by the common good; and were the leaders of any party to floor their platform with the assertion that civil law should not punish Sabbath desecration and profanity, intemperance and debauchery, and the like, I fear many would support them on that ground—more perhaps, than would desert them on that account. What then ought wise and good men to do? I say they should stand up fearlessly for the suppression by law of immoral practices, which are the ban of the commonwealth; and support no man for any office who is not with them here in both principle and practice. An opposite policy would, in the end, bring us into the same condition with those nations whose crimes provoke the wrath of the moral Governor of the world. Nor does this involve a union of Church and state, —the punishment of ecclesiastical offenses with civil pains, or Erastianism, in any shape or form. It only makes vice a public injury which civil law should remove; and virtue a public benefit, which the law should promote as a matter of self-defense. As citizens it is our right to oppose all principles and measures unfriendly to religion, and consequently to liberty and human happiness, and to support such principles and measures as will give stability and permanency to our institutions, and promote the common wealth. And I would regard every man as a parricide who would either repeal or refuse to execute those laws which have their foundation in the moral law, the law of our nature; and are the sole and only guarantee of domestic and social order, as well as national prosperity.

Brethren of the Synod. Men of Issachar, may I call you. Let me commend to you the model magistrate, who obtained the suffrages of sound politicians, and of men who knew how the state was to be saved when endangered by mal-administration: "I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn. Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one and setteth up another. For in the hand of the Lord there is a cup, and the wine in it is red; it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them. But I will declare forever; I will sing praise to the God of Jacob. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted." May judgment, mercy, and the love of God dwell with us, and the Lord be merciful to our land. Amen.

SERMON VI.

MERE POPULAR PREACHING, NOT OF GOD.

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"Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ be made of none effect.—1 Cor. 1: 17.

THE pulpit, or a living ministry, is God's instrumentality for the propagation of religion, the conversion of the world, and the perpetuation, as well as the extension of the Church. "It pleased God by the foolishness of preaching to save them that believe." We read in the Acts of the Apostles, that at Iconium, Paul and Barnabas went into the synagogue of the Jews, and "so spake that a great multitude, both of the Jews and also of the Greeks believed." Their preaching was adapted to effect the conversion of this people. The Gospel was preached by them with the Holy Ghost sent down from heaven; but yet it was so preached as to be the "wisdom" as well as the "power" of God—there was something in what they said, and in their manner of saying it, suited to the effect. While the success of the Gospel depends on the special influence of the Holy Spirit, there is yet an adaptation in the word rightly spoken to the end designed and sought—the conversion and salvation of men. And if the Gospel were now preached as the apostles preached it, we might expect more of apostolic success, and the Church to have more of its primitive life.

No man felt more fully than Paul his dependence, and yet no one felt more sensibly the importance of this adaptation, or studied it more carefully. While, on the one hand, he

felt that Paul might plant and Apollos might water, but it was God that gave the increase; yet, on the other hand, he felt that he who would win souls must be wise; must use even the wisdom of the serpent; must most skilfully adapt his means to his end; and accordingly he preached Christ, "warning every man, and teaching every man, in *all wisdom*," and most studiously adapted himself to Jew and Gentile, and to all classes of men, that he might by all means save some.

The pulpit in every age has had its peculiar characteristics; and the history of its character in successive ages would be a good history of the actual success of the Gospel, and of the state of religion in the Church. This remark might be illustrated more particularly by reference to the pulpit in the fourth and fifth centuries, in the dark ages that ensued, in the age immediately prior to the Reformation, and in that immediately after, and insubsequent times.

The great end of the pulpit is the reconciliation of sinners to God; or the conversion of sinners, the perfecting of the saints, and the edifying of the body of Christ; and the pulpit as ordained by God, is a well appointed instrumentality to this end. But there is a tendency in mankind to convert it into a mere instrument of entertainment and amusement; to bring it down from its lofty and sacred eminence, as a thing holding peculiar connection with God, the soul and eternity, to a level with the chair of the scientific lecturer, or the rostrum of the secular orator, or of the political declaimer, if not even to the level of the museum or the stage. This disposition has existed to a certain extent, and with certain classes, in every age; but in some ages it has been marked. Thus in the time of Ezekiel the prophet, the people are represented as being all alive with excitement at his preaching, and talking about him by the walls and in the doors of the houses, and encouraging people to go and hear him; but after all it was only for their entertainment; for he was "unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." There was a time in the history of their Christian Church when it was fashionable for the people to testify their admiration of the preacher and his eloquence, or the approbation of his doctrine, by public applause, and acclamations, as

had been customary in the theaters and popular assemblies, and the preachers looked for and sometimes even craved the applause. But I need not say that it was in an age in which the Church had become formal and worldly, and was rapidly degenerating. I refer to the age of Chrysestom.

But we have unmistakable evidence that this disposition to lose sight of the true end of the pulpit, and sink it into a mere instrument of entertainment, marks the present age. I admit with gratitude that there is much strictly evangelical preaching, carefully directed to the salvation of men—that this is the character of the preaching of some of the most popular ministers of the age—that there are many earnest, plain, solid, and instructive ministers, and a goodly number in the Church who desire just such preaching and just such preachers—and that from all we read, these happy admissions can be made as fully, to say the least, in favor of the American Churches, as of any Churches in Christendom: but then after all this is admitted, the mournful fact is patent to every observer that there are among the people very many who desire and look for human display, and too many in the ministry who are disposed to cater to this taste. And the result is the subject of very general lamentation with the godly—namely, the unproductiveness of the pulpit, in its spiritual, which are its proper fruits; few conversions, decay in piety, conformity to the world, and a want of power in the Christian profession. And this is a growing lamentation.

How fashionable is it to run after even the most evangelical popular preachers, as men run to the theater? and the most solemn appeals are sought, for the mere intellectual excitement; and the most pungent and awakening preaching is heard, as men hear a play. Religion with all its appliances is converted into a pastime; and that which does not *entertain*, is despised.

What the people want in many places, is not “a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine,” but “a smart man”—an “intellectual man”—an “eloquent man”—a “fine speaker”—one that “will draw the people”—“a man of talents.” And every where throughout the Church, is there discoverable a disposition to

rest in these human accomplishments, instead of in God and in the simplicities of the Gospel, as the power of God unto salvation.

The man that has not these sparkling qualities to recommend him, is out of date. It matters not how sound he is in the faith, how versed in the Scriptures, or how pious and devoted, he is not in request. He may ride for years without a call; and if he settle, ten to one—if the people happen to hear a popular man—they will tire of him, and long to change him for a man of brilliant parts.

This feeling manifests itself in village and country, as well as in the city; in weak, as well as in strong congregations; in Churches that scarcely pay their pastor the stinted allowance of a district school-master, as well as those that give a competent support.

And in not a few cases, provided a man has these flashy gifts, it matters not what he may lack—substantial, intellectual worth, doctrinal knowledge, acquaintance with the word of God, prudence, and even piety—he will still be the man of the people's choice. Nay, in some places he may be gay and light, and his public performances flimsey, and still if he be only flashy and attractive, the people are content. What they want is, not so much a man who may build up themselves and families in the faith, and nourish them up in sound doctrine to eternal life, and win humble converts to the Redeemer, and build up his Church with living Christians, as a man who can fill the pews, and draw the crowd, and add to the worldly consideration of the Church.

This state of things presents a strong temptation to ministers, and especially to young men having the ministry in view, to lose sight of the true character and end of the Christian ministry, and turn aside from its proper work. Young men of some smartness, but really unfit for the solemn and sacred office, push forward into it, in order to shine, or from some other unworthy motive, and are encouraged. The deserving and humble often feel discouraged. And even the pious who persevere are tempted, instead of coveting those gifts by which they may edify, to cultivate those qualities which will enable them to gratify this false taste. And in

their ministrations, it is to be feared, too many ministers do actually cater to it, in subject matter, style of composition, structure of discourses, and delivery.

The aim is to be popular, to attract attention, to gain applause, to acquire a name, and have the people running after one, and various expedients are resorted to, to secure this end. An emulation to excel in the pulpit, provided it be held in subordination to the glory of God, and the good of souls as its end, and employ the word of truth, and the Gospel of salvation as its means, so far from being censurable, is praiseworthy; and thus regulated thought cannot be too intense, nor style of composition and delivery too perfect. But when this emulation becomes a selfish, vain-glorious ambition, a mere desire to be popular, there is no end to its unhallowed expedients.

In *subject-matter* you will find this sort of a popular preacher, instead of knowing nothing save Jesus Christ and him crucified, discoursing of secular, or semi-secular, political and scientific themes; accommodating the Gospel to the philosophic speculations of the day, and to the prejudices of the depraved heart of man—corrupting the faith in order to render it palatable. The Gospel, though above reason, is most consistent with it, and should be laboriously presented so as to command its fullest assent; but this is a different thing from attempting to popularize it by accommodating it to the prejudices of the purblind mind of fallen, yet proud, humanity.

In *style* the popular preacher of this stamp labors to be ornate, polished, flowery. He studies elegance of periods, the flow of words, flights of fancy, bold figures, dazzling metaphors. His aim is to excite admiration, and he studies style for its own sake, instead of making it the medium of bringing out thought and truth to the vivid perception of his hearers. As a matter of course and of necessity, he fails. Admiration he may excite, but real excellence he can not possibly attain; and not unlikely he becomes turgid, bombastic, ludicrous, disgusting.

Too much care cannot be practiced in the composition and delivery of discourses. There is an asinine sluggishness sometimes in ministers, leading to slovenly negligence

of style, both in composition and delivery, which can not be too severely rebuked, nor too sedulously avoided. Every minister should feel religiously bound in every discourse to prepare with the greatest possible care; but he should remember that thought is the basis of style; and aiming to *persuade* men, should labor to be perspicuous, simple, serious, and earnest. And with the same aim, in full possession of his subject, or rather his subject possessing him, so that his whole soul is enlisted—he should aim at perfection of delivery, in voice, tone, gesture, and expression of countenance.

But all this is very different from the course of the popular preacher of the stamp we are considering. He studies style for its own sake, and in order to be popular. And even in the structure of his discourse, and the arrangement of its parts, (provided he is capable of method,) his object is to impress the minds of his hearers favorably as to his own powers, rather than to secure the great moral effect of impressing them with the truth. And in delivery, he is perhaps violent, boisterous, and theatrical; or if he have the good sense and taste to avoid these, yet, his object being to secure popular-favor, instead of getting with his subject into the consciences and hearts of the people, and so winning them to Christ as trophies of his grace, he still but *plays the orator*, and fails to put forth the simple, but powerful, eloquence of earnestness and truth.

Yet, this sort of preaching is that which takes. The populace love it, seek it; for they wish to be entertained; and too many are trying to meet the demand. But if tried by the standard of the apostles, it will not stand the test—it is totally different from that preaching which has been found to be most useful—it is not adapted to be useful—and the principles of the divine government forbid that it should be crowned with success.

I. If tried by the standard of the apostles, this popular preaching will not abide the test.

The apostles, and other preachers of the Gospel brought to view in the New Testament, were plain and earnest men, rather than men of shining abilities. This was certainly true of the twelve. In all the specimens we have of their preach-

ing, it was plain and direct, pungent and earnest, not flowery. What would a flowery sermon have been in the mouth of Peter on the day of pentecost? They felt that the kingdom of God was not in word, but in power, and in the Holy Ghost, and in much assurance. That for which they prayed was, that with all boldness they might speak God's word. And when they were all filled with the Holy Ghost, this is what they did. What the people saw, and noticed in them, was not a brilliant display, but their bold assurance as honest, earnest men, who felt the truth and importance of what they said. That before which their adversaries quailed, was not the dazzling eloquence, much less the flowery beauty, of what they declaimed, but the wisdom and spirit by which they spake. They did not, like some admired modern preachers, whisk their hearers over earth and heavens, and to the outmost bounds of the universe, all intoxicated with the ride, and then set them down on earth, bewildered and lost, and incapable of describing any thing they had seen by the way. They did not attempt such foolish things. They spake as men of good sense, who had a higher object than to attract the gaping crowd and excite their admiration. They spoke as men solemnly impressed with solemn truth, and wishing to impress it in like manner on other minds. They felt that men's houses were on fire, and that they were asleep and ready to perish in the flames; and they wished to awake and save them. They felt that the wrath of God was upon their hearers, and they wished to snatch them from its devouring flames. Knowing the terror of the Lord, they labored to persuade men.

We have a somewhat particular description of one of the men who were called to labor as assistants to the apostles, and one who seems to have been eminently successful. I refer to Barnabas. But he is not described as a man of splendid gifts or as an imposing and captivating speaker, but as a good man, and full of the Holy Ghost and of faith, and whose heart was ever gladdened in witnessing a work of grace. Timothy was remarkable chiefly for his unfeigned faith and his thorough acquaintance with the Scriptures, in which he had been trained from his infancy. Apollos, it is true, is called "eloquent," and true eloquence is as desirable

in the pulpit as any where else; but the eloquence of Apollos was characterized by this, that he was "mighty in the Scriptures," and "fervent in Spirit;" and his preaching was aimed at producing conviction: "He mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

Paul was learned and eloquent, ardent, impetuous, irresistible; but he was argumentative, convincing, persuasive. In all his writings there is not the slightest semblance of studied ornament, or of a disposition to win the admiration of men. He was altogether above such petty artifices and such contemptible aims. His was the onward rush of a mind full of truth and love, stimulated to the greatest activity by the desire to glorify God and save men;—the impetuous torrent flow of thought, laboring "by manifestation of the *truth*, to commend itself to every man's *conscience* in the sight of God."

Follow him into the synagogue of the Jews:—There it is "his manner to reason with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead: and that this Jesus whom I preach unto you is Christ." Go with him to Athens, and mark him as he stands before the learned court of Areopagus. His learning avails him: but it is in the way of close, direct, pungent, masterly argument. Hear the account which he from time to time gives of his manner of preaching—both as he did preach, and as he was resolved to preach: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations:—and how I kept back nothing that was profitable to you, but have shewed you, and have taught you publicly, and from house to house, testifying both to Jews, and also to Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Wherefore I take you to record this day, that I am free from the blood of all men: for I have not shunned to declare unto you the whole counsel of God." "Christ sent me to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." "And I, brethren, when I came to you, came not with excellency of speech or of wis-

dom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know: nor of men sought we glory." "Knowing therefore the terror of the Lord, we persuade men." "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

These declarations need no comment. Paul's preaching—that which he practiced, and to which his judgment and inclination led him, and which is set forth as a model for every other minister—was as opposite as the poles; to the modern style of popular preaching, in matter, manner, and end. That "wisdom of words"—that brilliant display—now so much studied, sought, be-praised, and puffed, the apostle condemned, and avoided, as positively prejudicial to the efficacy of the cross of Christ.

The same spirit pervades his letters to Timothy and Titus; in which he gives these young brethren instructions on the subject of preaching. You see here no high valuation of popular gifts; no recommendation of splendid powers; not a word

said to stimulate these brethren to aspire after such things. Nothing to fire their ambition in this direction. Indeed the thought never entered his mind. With the apostle, in these letters, the great object of preaching is "godly edifying"—the "saving of sinners." The means is "the knowledge of the truth"—wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness." And a minister must be "apt to teach;" and to this end must "hold the mystery of the faith in a pure conscience," being "nourished up in the words of faith and of good doctrine." The apostle told them that it was through a thorough knowledge of the Scriptures, which were profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that "the man of God would be perfect, thoroughly furnished unto good works." He therefore commends them for their knowledge of the Scriptures; and exhorts them to "preach the word;" "in meekness instructing those that oppose themselves;" "studying to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth;" "holding fast the faithful word as they had been taught, that they might be able by sound doctrine both to exhort and to convince the gainsayers."

The qualifications he recommends are solid, not showy; adapted to usefulness, instead of display. Preaching the Gospel is with him a solemn, serious, holy work. It is God's business. In it man is nothing, and God is every thing. Its end is to bring wandering, lost men, home to God; to deliver them from God's wrath and restore them to his favor. The means of doing this is God's truth, spoken in dependence on and accompanied by his Spirit. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

Then, in the light both of the example and precepts of the apostles, this thing of popular preaching, as defined, is all

wrong—palpably wrong; utterly incompatible with the position which the minister of the Gospel occupies, as an ambassador of Christ; as his minister; as a steward of the mysteries of God; as one appointed to watch for souls; as a laborer together with God. That men, occupying this position, should so far forget their mission as to seek to dazzle and gain the admiration of the crowd, and that Christian people should so far lose sight of the true nature and design of preaching the Gospel as to convert it into a means of entertainment, is evidence of a sad and fearful apostacy in the Church.

II. This style of preaching is totally different from that preaching which has been found to be most useful. This is a question of fact and experience, and is to be decided by an appeal to history. But the decision is easy. The proof is abundant and overwhelming. If there be any one thing clearly demonstrated by the history of the Church, it is that that preaching which has been blessed to the conversion of sinners and the advancement of piety in the Church, has been *evangelical* and *instructive*, preaching marked by plainness, simplicity, and directness, and by the fulness with which the word of God was made to speak; and that any departure from this style of preaching has been followed by a corresponding decline of the spiritual efficiency of the pulpit.

We have seen that this was the style of the preaching of the apostles and their fellow laborers; and no preaching was ever more successful. While this style of preaching was maintained, the pulpit continued to have power. But so soon as preachers began to accommodate their preaching to the popular philosophy, to the rules of Grecian oratory, and the vitiated taste of the age, the pulpit was shorn of its strength, and the Church rapidly degenerated into a worldly sanctuary. This was true during the reign of Platonism, and the subsequent reign of Aristotle and the Schoolmen. That the Church lost her power, and became enveloped in darkness and thoroughly corrupt, until she became "the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird," was simply owing to the fact that the pulpit had thus degenerated. The professed ministers of

Christ had taken to preaching the Gospel with "the wisdom of words," and made it the means of "seeking glory from men." Therefore the cross of Christ became of none effect.

During this long night of apostacy and darkness, wherever the Gospel had power,—as in the labors of Augustine, Claude of Turin, the Waldensian barbs, Bradwardine, Wickliffe, and Huss,—it was the plain, simple, earnest and instructive preaching of the word. Such was the preaching of Luther and the early Reformers. Such was the preaching of the Puritans and Non-conformists. Such was the preaching of Owen, and Baxter, and Henderson, and Rutherford, and a host of other great and useful lights of the seventeenth century. Such the preaching of Edwards and others whom God so abundantly blessed in the revival of religion in New England the last century. Such too was the preaching of Boston and the Erskines, and other fathers of the Secession, whom God so signally owned as his instruments in the revival of evangelical religion in an age when moderatism had woefully paralyzed the life of the Scottish Church.

The principle is susceptible of indefinite illustration. A detail of the evidence would fill volumes. On this subject there is a singular harmony among all writers on Homiletics; and that because the voice of history is full and decisive.

Here you will permit me to quote from one of the text books used in this institution. Dr. Porter in his Homiletics, speaking of the comparative unfruitfulness of the British pulpit, says, "If I mistake not, too many British sermons of the last age, and the preceding, have been essentially deficient in respect of *instruction*. To a great extent they have indeed been evangelical in cast; but there is about them a *generality*, a want of distinctness, and point, and power in exhibiting the truths of the Gospel, denoting a sad declension from the high ground occupied by those 'sons of thunder, and sons of consolation,' the Howes, and Baxters, and Jeremy Taylors of a former age. Among the living preachers of that country, it is but justice to say, that there are many who are eminently pious, and some in whom piety is associated with talent and eloquence of the first order. But of those few who have, of late years, stood preeminent above the rest in

public estimation, I should say that so far as their printed sermons enable us to judge of their preaching, it is not generally such as we would expect to be followed with a revival of religion. With much that is attractive in style, and even elevated in sentiment, they are, after all, wanting in a full exhibition of Christian doctrines; and especially wanting in that plain, downright *application* of these doctrines, to the *consciences* of men, which leaves them without excuse as sinners."

This was written some twenty years ago; and whether the writer made a just comparison of the American and British pulpit, or not, he shows what he regarded as the true cause of want of power in the pulpit; and sufficiently accounts for its waning efficiency in our own country of late years. The ornate and attractive, not to say the flashy, has been too much substituted for the instructive and practical.

III. This sort of preaching is not adapted to be useful. The end of preaching is the salvation of man, as a rational moral agent. It is to bring him to act in accordance with the will of God; and as an intelligent agent, he can do so only under the influence of motive. He must understand his duty and he must understand those considerations which should influence him to perform it. Otherwise, he cannot render a rational obedience, and his actions would be as destitute of all moral character as the movements of an automaton. It is necessary, therefore, that he be instructed, and to this end, preaching should be instructive; for by nature man is ignorant, and destitute of the knowledge of God.

There is no way of persuading men, but through the understanding. In no other way can you produce conviction of duty, or overcome men's aversion or disinclination to it. They must be shown its nature, its reasonableness, its advantages, its obligation; and the guilt and danger of an opposite course. It is only through the understanding that you can reach the conscience and affections and will, and move the man to right action.

Would you have him to believe on the Lord Jesus Christ? You must get him to understand his condition as a sinner, and the character, offices and work of Christ as a Savior. Would you get him to believe any truth? You must impart

to him an understanding of that truth. Would you have him to repent of his sin? You must show him the evil of sin; and to this end, the nature and obligation of that law of which it is the transgression; and to this end, again, you must teach him the character and perfections of God, and his relation to him. Would you have him to love, fear, and obey God? You must teach him what God is, and what he has done for man. And so with reference to every act embraced in the whole duty and interest of man. The doctrines of religion must be taught—brought clearly and plainly before the mind. They must be perceived and understood, before the rational mind will be moved to act; because these doctrines, presenting, as they do, the *facts* of religion, furnish the *motives* to right action.

Hence the importance which the Scriptures everywhere attach to the knowledge of the truth. The Gospel is a system of truth, adapted to the sanctification and salvation of man. "Sanctify them through thy truth: thy word is truth." But then to produce this effect, it must be understood and believed. Accordingly our Savior says, "This is eternal life: that they know thee, the only true God, and Jesus Christ, whom thou hast sent." And the apostle Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord: according as his divine power hath given unto us all things that appertain to life and godliness through the knowledge of him that hath called us to glory and virtue." And when he prays that we may "grow in grace," he adds "and in the knowledge of our Lord and Savior, Jesus Christ;" plainly regarding our growth in knowledge as the means of our growing in grace. And so, likewise, when Paul says that God "will have all men to be saved," he adds, "and to come unto the knowledge of the truth;" showing that he regarded the knowledge of the truth as the means of salvation. Quotations might be multiplied without end. Indeed religion is often called *knowing God*; and the want of it, *not knowing him*. "Have the workers of iniquity no knowledge?"

But how can men know the truth unless it be presented to the mind? The great duty of preaching is the *presentation*

of truth to the mind. And that is the best preaching which fixes the mind most exclusively on the truth, and rivets it there in clear perception and lasting remembrance, in which the preacher, and all appertaining to him, is lost amidst the deep and solemn impressions of the subject discussed; and the hearer goes away convinced of sin, of righteousness and of judgment, having his mind wholly absorbed in thoughts of God, and eternal things; his heart moved; his conscience roused.

But far from this is the effect of that sort of preaching which we are considering. To the production of this effect, it has no manner of adaptation. It is adapted to amuse, to entertain, to feed the appetite for excitement—nothing more. There may be emotion, nay, powerful emotion; but it is the emotion experienced in witnessing a tragedy well performed—emotion without instruction, leaving the mind unfurnished with principles, unestablished with grace, to be tossed to and fro, and carried about by every wind of doctrine—emotion which will secure no consistent and persevering course of action—emotion, under which piety will die out, and the Church of God run down, and the field be left to be occupied by an over spreading worldliness and a triumphing infidelity.

How can men be enlightened in the truth, convinced, persuaded, sanctified, when the truth is not presented to their minds? where, if it is preached at all, it is preached in such a manner, that the truth is but vaguely and indefinitely seen, while the mind is chiefly attracted to the speaker, his talents, his voice, his action, his oratory, the play of his imagination, the beauty of his diction, or even the strength and ingenuity of his argument? where thought is not brought out for thought's sake, and with the view of bringing men's hearts and consciences under the power of the truth, but for the sake of entertaining the people, and catching their admiration? where, in point of fact, the people go away admiring the man instead of being impressed with the truth; revelling in excitement, and yet, perhaps, not carrying away with them one substantial, practical thought? It were folly to expect men to be converted, or church-members to grow in piety, under such preaching. It has no adaptation to such an effect. It has no

fitness in it, to persuade men to turn from sin unto God, or to stir Christians up to work out their own salvation with fear and trembling. The man who is pleading for his life, has something else to do than to amuse and entertain those with whom he urges his suit. So has the advocate, who wishes to convince the jury of the goodness of his client's cause, and so has the statesman who wishes to carry some great measure with his compeers. And shall the man whom the Lord Jesus Christ sends to plead with sinners in his name, and persuade them to be reconciled to God, be guilty of such foolish trifling!

IV. The principles of the divine government forbid that this sort of preaching should be successful. All true success of the Gospel depends on the blessing of God. Paul may plant, and Apollos may water, but there will be no fruit if God do not give the increase. The Gospel to be successful, must be preached with the Holy Ghost sent down from heaven—must be accompanied with the demonstration of the Spirit and of power. Now this preaching to which we refer is not only different from that practised and inculcated by the apostles—not only is it different from that which God has blessed—not only is it unadapted to the end of preaching; but there are moral reasons why God will not bless it, and why, therefore, it can not be successful.

It may have a certain kind of success—it may attract attention and the crowd, and fill the pews to overflowing, and in certain circumstances, swell the membership of the Church; but it never will be the effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation.

The principles of the divine government forbid it. It is in principle wrong, and God will not accompany it with his Spirit. He may bring good out of it, as he does out of all evil. He may overrule it, and cause it to praise him, as he does the wrath and folly and wickedness of man in ten thousand other things; but he will never distinguish it as the proper means of good.

There is in it something peculiarly offensive to God: that against which all the energies of his government are peculiarly

turned for its utter prostration and annihilation. It is the *pride of man*: "a glorying in men;" and the principle works both in the preacher and the people. He preaches himself, not Jesus Christ; pleases men, instead of God who searches the heart; seeks honor of men, instead of that honor which comes from God only; and pleases himself with the idea of his own popularity, instead of seeking to be lost in the glory which God and the Savior have in the hearts of the people. And the people reciprocate these feelings—too often take the lead, and generate them in the preacher. They love to have a man in whom they can glory. They rejoice in their man-worship. They trust in their idol, and of it they boast. God, the Savior, the soul, the truth of the Gospel, the principles of that kingdom which is righteousness, peace, and joy in the Holy Ghost, are lost sight of in the enthusiasm of their idolatry.

Now this is a principle in its very nature opposed to all true religion; and in the nature of things, religion can not flourish where it prevails. But it is also a thing most offensive to God, and against which he will turn all the energies of his wrath. In his dealings with the world at large, it is a standing object of his government to hide pride from man; still more in the Church. *There*, more than any where else, is it intolerable. Here, above all other places, the Lord of hosts has purposed to stain the pride of all human glory. Here especially, he knoweth the proud afar off. Here, the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted.

Christ lays it down as a fundamental law in his kingdom, that he that exalteth himself shall be abased, and he that humbleth himself shall be exalted. And he will make the law good in its operation. The apostle tells us that the whole plan of the gospel ministry, and its success, went to sustain the principle, "that no flesh should glory in the presence of God;" but that, as it is written, "He that glorieth, let him glory in the Lord."

God will blast all this pride of man, and all this vain display. How often has the plain and humble minister of sub-

stantial worth, been far more owned and blessed in his labors, than the ambitious possessor of popular gifts? Indeed there are examples of popular talent, even when connected with unfeigned piety and the faithful exhibition of gospel truth, being comparatively limited in its apparent success. Though the minister himself be humble and sincere, yet God may thereby rebuke the disposition of the people to pride and trust in their minister, instead of in God himself; and such instances are well calculated to teach the Church at large not to glory in men. People should prize and have confidence in their minister, but I tremble when I hear them boasting of his talents. People, too, are perfectly in the line of duty in seeking a man who is apt to teach, and whose address will gain the popular ear; but it is painful and alarming to see them turn away from the man of God who would feed them with understanding and knowledge, and run after a man who at best feeds them only on words and flowers.

How often, too, does the Church reap the bitter fruits of a merely popular ministry? Pride, contention, animosity, strife, alienation and apostacy; instead of the fruits of the Spirit—the peaceable fruits of righteousness. How often, too, do the people tire of their idol, and cast it away—it may be to the moles and bats—in order to get another, to be served in its turn in the same way? And when an individual has been altogether selfish in his views, and has made the pulpit the means merely of seeking human glory, think it not strange if that God who will bring to light the hidden things of darkness, and makes manifest the counsels of the heart, should lay his hand upon him and cast him forth as a withered branch, or leave him to himself until he becomes contemptible and base before all the people.

My dear young brethren: It would be an utter perversion of the design of this discussion, if it should have the effect on any one of you to encourage carelessness in either the preparation or delivery of his discourses. Too much care cannot be bestowed on both; and neither should be neglected. Both are in their place of the last importance—not only the structure and composition of the discourse, but also its delivery. Good thoughts often fail to produce their appropriate effect on

the understandings and hearts of the people, from their not being clearly and forcibly expressed, and presented in their proper order. And often a good and well prepared sermon is lost, from its not being well delivered. And in this matter of style, with respect both to composition and to delivery, many a man has capabilities of which he is not aware, and which, if properly developed by care and culture, would give him ten-fold increased power. And certainly the cause in which every minister is enlisted, is worthy of every possible effort. If the prince of Grecian orators labored so assiduously and successfully to overcome his great impediments, for secular purposes, and an earthly crown, what should the student of divinity and the minister of the Gospel not do for the high and glorious purposes of Immanuel's kingdom, and that he may have immortal souls as his crown of rejoicing, in the day of the Lord Jesus !

But then remember the law of the covenant of Levi: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Let your object be the salvation of men; and to this end, their *instruction* in "the good knowledge of the Lord." Study such models as Ezra, who "prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments," or the more familiar models of Paul and Apollos and Timothy, who were men mighty in the Scriptures and earnest in spirit.

Store your minds with the truths of the Gospel, and the rich treasures of the word of God. Learn to think clearly, and to speak in simplicity, with perspicuity and strength. Be direct and earnest. Study arrangement for practical effect. Let the basis of your style and delivery be thought, clearly apprehended, powerfully felt, and earnestly directed to the salvation of men and the glory of Christ, under a deep and solemn sense of the worth of the soul, your obligations to the Redeemer, and your tremendous responsibilities.

SERMON VII.

THE DIVINE DECREES.

BY REV. JOSEPH E. WALKER,

Pastor of the Associate Reformed Presbyterian Church of New Zion, Indiana.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will,"—Ephesians i: 11.

Although the doctrines of our holy religion are, in general, easy of comprehension, yet some things are hard to be understood, and which, persons wanting spiritual discernment and stability, wrest, as they do also the other Scriptures, to their own destruction. And the grand secret of this difficulty lies in the grossness and darkness of our spiritual perceptions. "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them, because they are spiritually discerned." And amongst the glorious system of Christian doctrines, none is more reluctantly received than that of the Divine Decrees. If it were a doctrine of human invention, it could not have survived, a single century, the opposition of pen, sword and pulpit. Many a generation of its opposers have long since gone the way of all the earth, but it still lives as an article of faith, and that not only in the creeds of Churches, but also in the hearts of a countless multitude of professing Christians.

Instead of wondering that this doctrine is rejected and opposed by so many good and wise men, rather let us wonder at its meeting so favorable and extensive a reception, in a world by nature hostile to God. Depraved man can not repose sufficient trust in divine wisdom, and his stubborn heart refuses to give all the glory to his Creator.

Many good men seriously doubt the propriety of teaching

this doctrine from the pulpit. I am free to admit that it is a subject which must be carefully handled for edification, and that it is not prudent to make it a constant topic of our preaching. [And here I would remark that this is my first discourse on the Divine Decrees.] But, on the other hand, if this doctrine is passed over in silence, the grand moving cause of redemption is hidden from mankind as if it were a matter of no importance. If a Bible doctrine, it is a fit subject for the Gospel minister to bring before his people. Let pastors cease to teach it, and men will soon cease to believe it, yea, after a little can not bear to hear it.

But it may be very offensive to some of your hearers. So was the preaching of Him who "spake as never man spake." Do we not read of a number being offended, going away and walking no more with him?

But this is not a popular doctrine. Then pastors must suit their teaching to the vitiated taste of the great mass of mankind. Instead of pleasing God and laboring to have a conscience void of offense toward God and man, the minister must conform to the corrupt taste of the world. To be popular, he must argue on the presumption that we need no Divine power to draw us unto Christ—no Divine grace to work within us to will and to do—and that it is not according to the pleasure of God, but according to our own pleasure that we obtain a title and fitness for the heavenly inheritance. Not as the apostle of the Gentiles, as we discover in all his writings, for he taught that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And he is given to use those frightful words, election, and predestination, very often in his epistles. And he traces all our spiritual blessings back to the predestinating love of God. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will."

As it is common to draw certain inferences from this doctrine, and charge us with believing the doctrines contained in them, it may be necessary to state what kind of Divine Decrees we do not believe in. And to corroborate my statements, for which the Church is not accountable, we refer you to our authorized standards.

We are charged with believing that God is the author of sin. But if you look to the Westminster Confession, chap. iii, sec. 1, you will read that, "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass, yet 'so, as thereby, neither is God the author of sin." As well, we believe, could a fountain of sweet waters send forth bitter, or a body of light emit darkness, as that a being immutably disposed to good, do evil. "God is light, and in him is no darkness at all." "Let no man say, when he is tempted, I am tempted of God, for, God cannot be tempted of evil, neither tempteth he any man." The decree of God extends to all things, but to evil, by permission or suffering. "Who in times past suffered all nations to walk in their own ways." Acts xiv: 16. If you infer from the doctrine of the Divine Decrees, that God is the author of sin, we may with equal justice charge the same home upon all who believe in the Omnipotence of God. God is omnipotent; but since he did not exercise his power in preventing the entrance of sin, he is the author of sin. Blasphemous inference! It was reported currently, and positively affirmed by some, that the apostles believed that the end justifies the means. But this was an inference from their doctrine, "All things work together for good to them that love God." Again, we are charged with believing that men are mere machines; but we believe in the freedom of the human will—that men act as voluntarily as if there were no decree. For the next clause of this section says, "nor is violence offered to the will of the creature." Again, we are charged with being opposed to the use of means. But the next clause reads, "nor is the liberty or contingency of second causes taken away, but rather established." We hope that the practice of the Presbyterian family will be sufficient to prove that we believe in the use of means. Have we not Churches in which word and ordinances are dispensed by a regularly ordained ministry? Are we not friendly to Tract, Bible and Temperance Societies? Have we not, like other Churches, taken an active part in the Missionary enterprize? Therefore, it is unfair to charge us with opposition to the use of means, since our standards and practice testify to the contrary.

We believe that the Sovereign of the universe did from all eternity freely and unalterably foreordain whatsoever happens—that he disposes of all events according to his eternal purpose, and in such a manner as will best display his glory, advance the interests of man, and preserve the freedom of all his rational and intelligent creatures. These decrees are enforced in the works of creation and providence. By his decree the sun warms and illumines the system of which he is the center; the moon walks on in brightness, and the planets move in their celestial paths. In him we live and move and have our being; and also all irrational creatures, from the huge leviathan to the most minute animalcula that circles in the sunbeams. By his decree kings reign and princes execute judgment. His decree disposes of the lot which was cast into the lap. God is in every event. His decree extends to all good, because he is good and doeth good. It permits or suffers evil, but orders, bounds, and restrains it for holy and wise results.

In fine, God has decreed all things; and in creation and providence we witness the execution of his decrees.

Such is our proposition. Hear us, then, as men desirous to know the truth, while we present a few arguments proving that God has decreed whatsoever comes to pass, and answer a few of the most popular objections to this doctrine:

1. We argue from the foreknowledge of God. That God is infinite in knowledge, is a doctrine clearly revealed both in the sacred oracles and in the volume of nature. And the Divine knowledge neither increases nor diminishes, for that would imply imperfection. He was fully as wise millions of ages before creation as he is now, or as he ever will be. You cannot point me to the moment when he did not possess this unerring knowledge of futurity. The being and perfections of God—the chain of prophecies extending to the latest ages of time, and the plain declarations of God's word prove that our God knows all things, and yet knows no more now than at any former period of his existence. This must be conceded by every man who believes his Bible. But did God foreknow that any thing should take place prior to his having determined that it should take place? According to the order of nature, determination precedes foreknowl-

edge. How, for example, do I know that I will preach next Sabbath day in this church? I have determined it. How do you know, unless having determined first, that you will sow or reap, buy or sell? And if you could foresee all future contingencies—were gifted with immutability, perfect knowledge, and with all power to execute your purposes, the result would correspond with the determination. Now, God foreknew from all eternity every event, however far in the future; but as the decree or determination precedes the foreknowledge, it follows, that he must have decreed all things in eternity. If God has not determined, another being has determined for him, or else chance rules, and then God is not the first cause and last end, which is absurd. If, therefore, God from all eternity was possessed of certain foreknowledge, and if determination precedes the foreknowledge, it follows that he has decreed or determined whatsoever comes to pass, in eternity. No contingencies can prevent the execution of his decrees, because what we call contingencies are by him decreed, and constitute necessary parts of the machinery of Providence.

To this argument it is objected, that as God is all-powerful, he can either know or cease to exercise his knowledge at his pleasure. We acknowledge that omnipotence is one of the Divine attributes. But yet there are things which God cannot do. He cannot do any thing implying a contradiction. He cannot lie, because truth is one of his attributes. He cannot act unjustly, because he is a righteous God. He cannot do evil or sacrifice the claims of his law, because Holy, holy, holy, is the Lord of Hosts! And even so he cannot cease to foreknow, because foreknowledge is one of his essential attributes. When he is willingly ignorant he is willingly imperfect. But if God is ignorant of the future state of any sinner or saint, how can he make provision beforehand to supply his wants—deliver him from temptation and save his soul? Who says, “God doth not know,” but the wicked? The objection, is, therefore, worthless, because it implies a contradiction.

2. We argue from the intelligence of God, that he formed a purpose, or (humanly speaking,) drew up a plan for the government of his empire, which he enforces in the works of

creation and providence. Every intelligent being acts with design. Would it not be insulting to the intelligence of this community to suppose that they are toiling day after day—building, pulling down, plowing, sowing, planting, reaping, constructing railroads and telegraphs—without having any definite end in view? Those beautiful floating palaces sailing on our rivers, as if animated by a living spirit—are they only the result of a fortuitous concourse of planks, beams, iron and wheels? No. Before a beam was laid, a purpose was formed to build them, a model of this plan existed in the mind before they existed in fact. Before the Cincinnati and Pittsburg railroad was ever traveled by the iron horse, a purpose was formed to build that road, and all after proceedings had in view the execution of that purpose. And if intelligent men act according to a purpose, can it be true that God acts without a purpose? Will we say that he had no end in view in creation, providence and redemption, and has appointed no means for executing his benevolent schemes? Is man more wise than God? It is the nature of an intelligent being to act from design, and as God is the supreme intelligence, it follows that he acts from design. We see in every being and occurrence, the execution of his designs. There may be apparent irregularities in the world, as if God had not any part in them, but things are now only in a state of formation; the result will be order, beauty and excellency. When a city is in building, the streets are crowded with bricks, stones, lumber and rubbish of various kinds; but all these inconveniences will be forgotten, when the city is completed, with its parks, streets, side-walks, shade-trees, store-houses, schools and public buildings. And even so, when the new heavens and new earth will be complete, all former things will be forgotten amidst their beauty, order and magnificence. If we had seen great heaps of raw material on Mount Moriah, before the building of the temple, we might have regretted that the forests were stripped of their stately trees, the earth roughened in digging its broad and deep foundations, but he who viewed them in the light of God's glory and man's salvation, found subject matter for praise to God. Even so, the temple of God is now only

in building. God is by various means quarrying out and dressing the living stones. One after another they are being added to the building, but when all the disorder of raising the structure is over—when the last stone is added to the house of God—we shall praise the great Architect for his wisdom, grace and goodness. All the tempests and dangers of the voyage of life will be forgotten when we reach the haven of God. The meanderings of the river may lead us to suppose that its waters are flowing back to the source from whence they came. But however circuitous their course, they flow at length into the sea, and thus all the dark as well as bright actions of men are flowing into the deep and wide ocean of God's glory. Let us not therefore conclude, from the apparent irregularities we behold, (for he is now only building the city, preparing his sons and daughters for glory)—let us not conclude that God is acting without any purpose or design. Remember that he is all-wise.

3. Let us come to the sacred volume and hear its testimony on this important subject: "I am God, and besides me there is none else. Declaring the end from the beginning, and from ancient times the things which are not yet done. Saying, my counsel shall stand and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I also will bring it to pass: I have purposed it, I also will do it." Isaiah xli: 9-11. "For the Lord of hosts hath sworn, saying, surely as I have thought so shall it come to pass, and as I have purposed, so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xiv: 24-27. "And he doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dan. iv: 35. "Who worketh all things after the counsel of his own will." "By him and through him and to him, are all things."

Next we will introduce a few Scripture examples in order to illustrate this doctrine. Joseph's brethren did very wick

edly in selling their brother, for no crime, but dreaming a couple of dreams. Envy and hatred moved them to commit the wicked deed. But although they meant evil, and only evil, God meant it for good. He purposed, through the grievous wrongs inflicted on Joseph, to save his people from the famine. Gen. xlv: 4-8.

Pharoah acted very wickedly in laying grievous burdens on the children of Israel, yet he was unconsciously accomplishing the purposes of God. "For th is same purpose have I raised thee up, that I might shew my power in thee, and that my name might be proclaimed throughout all the earth." The ten plagues did not incline the heart of the monarch to do the will of the Lord. His heart was hardened. God left him destitute of the means of grace, and all those spiritual influences whereby the heart is softened to the obedience of the Gospel, and as a necessary consequence his innate depravity developed itself in hellish deeds. God was not the author of his sin, because he only withheld his gracious influences, of which he has a right to dispose as he thinks fit. His decree interfered in no way with the freedom of Pharoah's will, for, "he would not let them go."

There is a deed on record in sacred writ, without a parallel in wickedness—a deed which, if it were possible, would make the very angels in heaven weep, when hearing of the wrongs and cruelties inflicted on the innocent sufferer. We allude to the crucifixion of the Son of Man. All the evil passions of depraved man were aroused when the Jews took the innocent Jesus and put him to death. Yet this was decreed. It was known and determined beforhand. Read Acts ii: 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts iv: 27. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate and the people of the Jews, were gathered together to do whatsoever thy hand and thy counsel determined before to be done." When Pilate said he had power to crucify Jesus and power to release him, Jesus said, "he could have no power against him, except it were given him from above." Did the Jews spit upon,

scourge, mock, buffet, revile, and crucify the Savior? They did what God's hand and counsel determined before to be done. And so far from acting as machines, they acted with perfect freedom of will. Never did people do a thing more willingly. We are told, "they did whatsoever they listed." No violence was offered to their wills. They acted as if God had never determined it: This proves that God may be sovereign, whilst man is free.

Nor was God the author of this sin. The lust of the Jews conceived this sin. Pride, envy, hatred, and hellish malice moved them to the deed. When Peter told them that they put Christ to death by the determinate counsel and foreknowledge of God, not one excused himself by saying that he was executing the purpose of God. Acts ii. But every heart was pricked with a sense of its criminality.

Nor did the decree lessen the moral turpitude of the deed. It was better for Judas "that he had never been born." He was punished by being sent "to his own place." By "wicked hands" they put him to death. They were as guilty as if there was no decree, because as free as if there was no decree. Peter's exhortation to repent evidently implied their guilt. Consequently, the decree in no degree lessened the moral turpitude of the deed.

It is presumption to ask why God permits or suffers evil? We know that such is the case, and this should satisfy us. We know that evils are overruled so as to terminate in the greatest amount of good. Why then murmur, if he permits evil? Rather let us fall upon our knees, and lifting up holy hands, say, "Thy way is in the sea, and thy path is in the great waters, and thy footsteps are not known." Ps. lxxvii: 19. "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Ps. xcvii: 2. "O, the depth of the riches both of the wisdom and knowledge of God" And Rom. xi: 33.

Hitherto we have been considering the decrees in general, but we shall now consider the decree as it refers to God's people. "In whom also we have obtained an inheritance," etc. To "predestinate," means to appoint beforehand. The end to which they were appointed is to an inheritance.

We will now endeavor to give a plain statement of this sublime doctrine. All mankind having sinned, are under God's wrath and most righteous displeasure. They are heirs of eternal misery. From this state of moral ruin they have no power to deliver themselves. But God, not willing that all should perish, did purpose from before the foundation of the world, to deliver some of mankind from sin and death. They were chosen in Christ their righteousness, or in view of his merits becoming theirs. Eph. i: 4. They were appointed to be holy and blameless. Not chosen, as some affirm, in view of foreseen holiness. But to the end that they should be "holy and without blame before him in love." *¶* "Predestinated to be conformed to the image of his Son." Rom. viii: 29. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i: 9.

Nor were they predestinated to be saved without the use of means. He who decreed the end, decreed in connection with it the means. He who decreed them to obtain an inheritance, decreed the blood of the Lamb to be the purchase money, and the Holy Spirit to work in them faith and holiness. "We are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thes. ii: 13. The purpose, the means, and the end, are all links of the one chain. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Rom. viii: 29-30.

That our views of this holy doctrine are the same as those held by the Apostle Paul, is plain from the fact that both are liable to the same objections. The apostle, after having illustrated his doctrine by the case of Jacob and Esau, meets an objection, charging God with injustice. What then, is there unrighteousness with God? God forbid, For he saith

to Moses, I will have mercy upon whom I will have mercy, etc. Rom. ix: 11-16. Again object, or say to Paul, what he says to the Calvinist, Why doth he yet find fault? for who hath resisted his will? Nay, but O man, who art thou that repliest against God? etc. Rom. ix: 19-20. Since our views and Paul's are liable to common objections, ours are founded on the truth.

Next we will notice a few common objections.

1. Does it follow from this doctrine that God has created a portion of mankind to be damned? Men are damned for their sins, of which God is in no sense the author. The decree of God leads no man to hell. The blame rests with the evil heart of unbelief. As our Confession says, The rest of mankind God was pleased * * * * * to pass by, and to ordain them to dishonor and wrath, for their sin, to the praise of his glorious justice. Confession of Faith, chap. iii. Sec. 7.

2. It is objected that the apostle Paul treats of a national and not an individual election. This view of the doctrine removes none of its difficulties. It is no less unjust to pass by a number of nations than a number of individuals. If a national election, it would include all the inhabitants of the elected nation. Not so with this election. They numbered only seven thousand in the days of Elijah. It consisted of an invisible, within a visible Israel. They are not all Israel which are of Israel. Neither because they are the seed of Abraham are they called children, etc. Rom. ix: 6, 7. Moreover, this election extended to the Gentiles. "Even us whom he hath called not of the Jews only, but also of the Gentiles," etc. Rom. ix: 24, 26. It was a predestination of individuals, not to national glory, but to an inheritance incorruptible, undefiled, and that fadeth not away.

3. Does not your doctrine make God a respecter of persons? Because God is no respecter of persons, you do not mean to say that he distributes his bounties alike to all. This is not a fact. Who can not behold the difference he made between Judea and other nations? Who can not behold the variety of circumstances and conditions under which men are ushered into the world? Some born in haunts of

misery, others in opulence. Some for rulers, others for slaves. Some born of drunken and ignorant parents, and others of sober, intelligent, and religious parents. Only see the superiority of England and the United States, over Austria, Spain, Italy and Russia. The passage, "of a truth I perceive that God is no respecter of persons," etc., means, that he takes no man by the face. From thence it comes to signify that he is not influenced in his choice by external appearances and circumstances. Peter, who uses this language, once thought that God respected a child of Abraham by birth, and had no respect for a devout Gentile. I see, he says, I was mistaken. God is not influenced by a man's nation, in his choice; but is pleased with righteousness where-soever he beholds it. Acts x : 34, 35.

4. Does not this doctrine render unnecessary the use of means? This has already been answered. We showed that the decree of God includes the means as well as the end: "Chosen through sanctification of the Spirit, and belief of the truth." He who ordained us to eternal life, ordained the word, the sacraments and prayer, as outward means, and faith and holiness, as inward means to that end.

5. Does not this doctrine make man a machine? A machine has no will or power whereby to choose or reject. Man has a will. Therefore he is not a machine. The Jews put our Savior to death by the determinate counsel and foreknowledge of God, and yet no violence was offered to their wills. The Ephesians and Thessalonians were predestinated to be holy, and to obtain an inheritance, but no violence was offered to their wills. Men therefore act as freely when executing the purposes of God, as if there were no decree.

Learn from this subject—

First. The necessity of prayer. As God is the author and sole disposer of all events, let us be more diligent in imploring his favor. Prayer is an important means of grace. It moves the hand that moves the world. Ten thousand decrees will not save a prayerless man, because God has ordained prayer as a means to the end.

Second. This doctrine is very consoling to the Christian. When bereaved of health, property and friends, he can say

it is the work of one who is wiser and better than man. "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord:"

Third. Give diligence to make your calling and election sure. Try if you possess those qualifications to which the Christian is elected. Have you faith, love and holiness? If you have, it becomes us to thank God that he has predestinated you to everlasting life. "But we are bound to give thanks for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

Intelligence.

STRUCTURES—A CORRECTION.

We have been informed that in a late number of the "Telescope," published in Due West, South Carolina, fault has been found with the sentiments of certain Discourses published in the "Pulpit," and with us for publishing them. We have not seen the article and can speak only from hearsay. This is the second time we have been brought before the readers of that paper, and in each case the paper containing the article did not come to hand. We sent for the paper containing the first and found the article unworthy of notice. What we have heard, through a friend, of the second, will obviate the necessity of sending for the paper containing it. It is proper to say that the editor said the first paper had been sent, and we have no doubt it would be said again that the second had also been sent. We say they did not come to hand. But to the present matter:

It is understood by those that know us, that we have never attempted to dictate to our brethren what the sermons which they furnish for the "Pulpit," should contain. We are desirous that every brother shall give a fair exhibit of his preaching talents through the pages of the "Pulpit." We are glad when the sermons have power and exhibit nerve; and we love to have them strike the prevailing sins of the day fairly.

Our fault, in the esteem of the editor of the "Telescope," appears to be, that we have permitted some of the brethren to attack the sin of Slavery, and the bill called the Nebraska Bill, in their sermons. His ideas and ours on these subjects are opposite. He appears to glory in the defense of this institution, and this law—he thinks them biblical:—We are opposed, from the heart out, to both.

But it is said that to publish such sermons is, in us, a breach of faith. That the "Pulpit" is the organ of the five Synods, etc. Now, the "Pulpit" has never been the organ of any Synod, nor of any person but its editor. We have never said so, never published such an idea, nor implied it in anything we have ever written. The "Pulpit" is composed of *Sermons by the ministers of the five Synods*; but is the organ of none—under the control of none. We have given no pledge to any Church court or person, in regard to its contents. We have no doubt that the publication of such sermons will hurt its circulation in South Carolina among persons of a certain class, and under certain influences, that of the "Telescope," for instance, but we have made up our mind to bear such things. We count ourselves very well off when any loss we sustain is only a pecuniary one.

THE PULPIT—DELAY OF PUBLICATION—CHANGE.

It has not been in our power, for various reasons, to issue the "Pulpit" on the regular day of publication. We have been so engrossed by other important matters that could not be postponed, that we have not been able to give to it the time and attention which is necessary. We must throw ourselves on the indulgence of our subscribers, with the assurance on our part, that the delay has not been from wilful neglect.

It is probable that the next number of the Pulpit will be published in the city of New York. It is known to most of our readers that we have received a call to occupy a field of labor there, and it is our present intention to remove thereby the first of January next. We intend to continue the publication of the "Pulpit," and as far as may be possible to maintain all our relations to the Church and the brethren in the Synod with which we have been so long and, in the main, so pleasantly, and we would hope, in some degree, profitably connected. Our facilities for publication will not be lessened, but increased. It is our intention to give all necessary care and attention to the publication, and as there is no good reason why the change of the place of publication should affect the circulation of the "Pulpit"—the contributors being the same, the editor the same, the publication being in every respect the same—we hope it will not. We would bespeak in its favor, at this juncture, the attention of our brethren everywhere, in order to the increase of its circulation; and the furnishing, as many of them have engaged, sermons to fill its pages. Great good would be accomplished, and the publication be placed on a firm, and very different basis; if *every minister and elder* in the Church would each furnish even *one new subscriber*. In that event we could do something worthy of the Church of our choice.

Our publications heretofore have lingered out a miserable existence, barely able to live, till they have died, or been united with others; or are languishing, at this present moment, for lack of the support which is necessary to make them what they ought to be—and what the Church and the age demands that they should be. This is wrong—a most miserable policy—and it reacts for evil, on the people. We would hope that our appeal in our own behalf, will not be in vain. A little effort on the part of each of our friends is all that is necessary.

ARREARAGES ON THE PULPIT.

We inclose, in this number, bills to all our subscribers in arrears. The bills are made out on this principle: As this volume has not progressed as far as it ought in the time which has elapsed, we have charged on it no advance for deferred payment.

It is necessary, as will be perceived by any person, that the affairs of the "Pulpit" should be settled. We anticipate, as we have said in a previous article, removing from Cincinnati, and can-

not properly leave our printer's and paper merchant's bills unsettled. Yet we must do this, unless we receive what is coming to us from our subscribers. Will our brethren and our agents attend to this matter for us?

We send no bills to our brethren in the ministry who happen to be in arrears. They pay us when they can. We are sorry to say the necessities of some of them, we are sure, is greater than ours.

We will remit to all, who forward to us immediately, the advance for deferred payment, and receive one dollar per year for all arrearages. Thus, we will accept two dollars, or three dollars, as the case may be, for two or three past volumes. This is offered as a bonus for immediate attention to our call.

THE UNITED PRESBYTERIAN.

There is a large sum remaining unpaid on the books of the "United Presbyterian," of which we stand greatly in need. We recently sent circular letters to all in arrears so that they might not be able to plead ignorance in regard to the state of their accounts. The circular was written to suit the condition, as we would desire to believe, of the large majority of those in arrears. We would rather believe that they *could not*, than that they *would not* pay their just debts. We are in pressing need of this money. If we could pay our debts without it we would not be so urgent and might let the matter pass. This, however, would not be just to those who owe us. The debt is justly due, and it ought to be paid. If there are any errors in the accounts we will correct them as soon as they are made known to us: as has always been our custom. We would also say, as we have always said, if any of those in arrears are in straightened circumstances; we will compromise with them, or, if proper, forgive the debt; but they must let us hear from them: for the matter must now be settled up.

As many of those in arrears may see this number of the "Pulpit," we have thought it right to insert the article here. We would ask attention to it.

THE FUND TO ASSIST IN DEFRAYING THE EXPENSES OF A DELEGATE TO THE CHURCHES IN BRITAIN.

This fund, subscribed at the last meeting of the Second Synod, was to have been paid in to me as treasurer. It will now be necessary to designate some one as treasurer in my place. Rev. R. D. Harper, of Xenia, Ohio, was spoken of at the time as an attendant. Persons will therefore please to send their funds to him. The funds should be sent at an early day—not later than the first of March.

MINUTES

OF THE

SECOND ASSOCIATE REFORMED SYNOD OF THE WEST.

Held at Lafayette, Indiana,

Oct. 13th, 1854. 7 o'clock, P. M.

The Second Associate Reformed Synod of the West, convened according to adjournment, and was opened with a sermon by Rev. Samuel Wallace, alternate to the Moderator, from 1 Cor. i : 29—
‘That no flesh should glory in his presence.’ After the preaching of the discourse, Synod was constituted with prayer by the Moderator, Rev. L. H. Long.

Resolved, That the reading of the minutes of last year be dispensed with.

ROLL OF SYNOD.

FIRST PRESBYTERY OF OHIO.

Ministers.

Elders.

Rev. Joseph Claybaugh, D.D.,	Wm. Wallace,
“ Peter Monfort,*	George Ramsey,
“ S. W. M’Cracken,*	Speer Ferguson,*
“ James Prestley,	Morton Gordon,*
“ John Y. Scouller,	James Patterson,
“ Henry Allen,	James Giffin,
“ William Davidson,*	William Watson,
“ Adrian Aten,	
“ James Barnett,†	
“ John S. Robertson,	
“ John S. M’Cracken,*	

PRESBYTERY OF INDIANA.

Ministers.

Rev. William Turner,
 " S. C. Baldridge,*
 " R. E. Stewart,
 " J. R. Walker,
 " N. C. M'Dill,
 " Sam'l Wallace,
 " N. R. Kirkpatrick,
 " J. L. Craig,

Elders.

John Campbell,
 Hugh Gray,
 Nathaniel Patton,
 Adam R. Meek,
 James M'Millen.

PRESBYTERY OF CHILLICOTHE.

Rev. James Arbuthnot,*

" W. T. Findley,
 " A. W. M'Clanahan,*
 " Marion Morrison,
 " John H. Bonner,*
 " David M'Dill,
 " W. H. Andrew,*
 " Andrew Ritchie,
 " Thomas M'Cague.†

Mitchell Morrison.*

PRESBYTERY OF SPRINGFIELD.

Rev. R. D. Harper,
 " J. H. Buchanan,
 " L. H. Long,
 " R. W. Henry.
 " H. H. Johnson,*
 " H. Q. Graham.*

Austin M'Dowell,

Joseph Bigger.*

PRESBYTERY OF MICHIGAN.

Rev. William Lind,*

" J. A. Frazier,†
 " J. P. Wright,
 " J. D. Glenn,
 " J. N. Pressly.
 " B. L. Baldridge,
 " J. N. Buchanan,
 " J. R. Shepherd,*
 " R. H. Smith,*
 " P. R. Vanata,
 " W. T. Canning,*
 " Alex. M'Cahan.

Thomas M'Bride,*
 Alex. Harbison,*
 William Taylor.

PRESBYTERY OF SIDNEY.

Ministers.

Rev. J. R. Bonner,
 " C. T. M'Caughan,
 " Jackson Duff,*
 " J. K. Andrew,
 " J. F. Huchison,
 " J. R. Findley,
 " William Wright.

Elders.

Andrew Ritchie,*
 Jos. C. Fry,*
 Robert M'Knight,
 Rob't D. Miller,
 E. R. Glenn.*

*Absent. †Missionary to Palestine.

Rev. R. E. Stewart was elected Moderator.

Rev. Messrs. J. N. Pressly, J. R. Walker, and R. E. Stewart, were appointed a Committee to arrange religious exercises on the present occasion.

Resolved, That the hours of meeting be 9 o'clock, A. M., and 2 o'clock, P. M.,—and of adjournment, 12 o'clock, A. M. and 5 o'clock, P. M.

Adjourned, until 9 o'clock to-morrow morning.

Closed with prayer by Rev. R. W. Henry.

9 o'clock, A. M.

Synod convened, and was opened with prayer by the Moderator.

Members generally present.

The minutes of last session were read and approved:

The committee on religious exercises presented the following report, which was adopted:

First Presbyterian Church, Morning, Dr. Claybaugh.

" " " Evening, Rev. R. E. Stewart.

Second Presbyterian Church, Morning, Rev. James Prestley.

" " " Evening, Rev. R. D. Harper.

Methodist Church, W. C. Morning, Rev. B. L. Baldrige.

" " " Evening, Rev. D. M'Dill.

Methodist Church, E. C., Morning, Rev. M. Morrison.

" " " Evening, Rev. W. T. Findley.

Baptist Church, Morning, Rev. J. Y. Scouller.

" " " Evening, Rev. J. L. Craig.

R. Church, Morning, Rev. L. H. Long.

Communion Service at 2 o'clock, P. M.

To give the invitation, and address the

First Table,

Second Table,

Third Table,

Rev. James Prestley.

Rev. C. T. M'Caughan.

Rev. Wm. Turner.

MINUTES OF SECOND SYNOD OF THE WEST.

Fourth Table, Rev. J. F. Huchison.
Missionary Sermon in Evening, Rev. J. K. Andrew.
Discourse on Romanism, on Monday Evening,
By Rev. W. T. Findley.

The following report of Presbyteries were read:

To the Second Associate Reformed Synod of the West, to meet in Lafayette, Oct 13, 1854, the Presbytery of Sydney

REPORT :

In accordance with a resolution passed at the last meeting of your body, held in Hamilton, Ohio, the northern division of the Springfield Presbytery convened in Sydney, April 4, 1854, and in the absence of Rev. J. R. Bonner, the person appointed by the Synod to open the Presbytery, the opening sermon was preached by the Rev. J. A. Frazier, and Presbytery was constituted with prayer by the Rev. C. T. M'Caughan, the oldest minister present.

At an adjourned meeting held in Quincy, April 18, Mr. Wm. Wright was set apart to the office of the holy ministry, and installed pastor of the united congregations of Quincy and Bethel.

At the same meeting, Rev. Samuel Wallace was released from the pastoral charge of the Bellefontaine congregation, and this is now on the list of our vacancies ripe for settlement. At our present meeting Rev. Wallace received a certificate of ministerial standing, to connect himself with the Presbytery of Ia. We understand that Rev. T. Calahan is laboring in our bounds, and it is expected that he will shortly connect himself with our Presbytery. Our congregations are enjoying a good degree of prosperity. Much of our territory is yet new, and some promising missionary stations are springing up in that portion of our Presbytery which has not been, until recently, explored.

By order of Presbytery,

J. R. FINDLEY, } Committee.
W. WRIGHT, }

Done at Sydney, Oct. 11, 1854.

To the Second Synod of the West, to meet at Lafayette on the 13th of Oct., 1854, the Presbytery of Chillicothe

REPORT :

Since the last meeting of Synod we have been deprived of one of our most efficient members, Rev. James Caskey. This highly esteemed brother died on the 9th of Feb. last. While we deeply feel his loss, we have reason to trust that he is now enjoying the happiness and glory, the hope of which comforted him in his last hours.

Owing to the illness of Mr. Caskey, who was our clerk, we made no report to the Synod at its last meeting. We are therefore under the necessity of reporting the doings of our Presbytery for the last two years.

In the month of April, 1853, at our meeting at Unity, we licensed Thomas M'Cague to preach the Gospel as a probationer. At the same meeting we received under our care. David M'Dill, a

probationer, from the First Presbytery of Ohio. A call from the congregation of Cherry Fork was put into his hands and was accepted by him.

In September, 1853, at our meeting at Cherry Fork, D. M'Dill was ordained to the work of the ministry, and installed pastor of the Cherry Fork congregation. At the same meeting, we received as a member, Rev. John H. Bonner, on certificate, from the Presbytery of Blairsville; and granted a certificate of dismission to John R. Findley, probationer, to connect with the Presbytery of Springfield.

In October, 1853, Rev. James Arbuthnot was installed pastor of the congregation of Unity; and in the same month, Rev. A. W. M'Clanahan, was installed pastor of the congregation of West Union, with the view of his devoting to it the unappropriated half of his time.

In May, 1853, at our meeting at Russelville, we received under our care, Andrew Ritchie, a probationer from the First Presbytery of Ohio. A call from the united congregations of Springfield and Fall Creek, was placed in his hands, and was by him accepted.

In May, 1854, at our meeting at Fall Creek, we ordained Mr. Ritchie to the work of the ministry, and installed him pastor of the united congregations of Greenfield and Fall Creek. At the same time we ordained Mr. Thomas M'Cague to the work of the ministry, with the view of his laboring as a Foreign Missionary. Not long since Mr. M'Cague sailed for the field of his future labors. Also at the same meeting, we received the Rev. W. H. Andrew, from the Miami Presbytery of the Associate Church. A call from the congregation of Ripley was put into his hands and was accepted. He was installed pastor of the Ripley congregation in May last.

In the month of September last, at our meeting at Ripley, we ordained H. Q. Graham to the office of the ministry, with a view to his increased usefulness in the city of Milwaukee, where he has been for some time laboring. After his ordination he obtained a certificate of dismission to connect himself with the Presbytery of Springfield. By order of Presbytery.

D. M'DILL, *Clerk.*

To the Second Synod of the West, the Presbytery of Michigan

REPORT :

No very special changes have taken place amongst the congregations under our care since your last meeting. Whilst there are still much coldness and other short-comings to lament amongst us, yet still we think we have some good evidence to hope that the pleasure of the Lord is prospering through our instrumentality.

At our regular Spring meeting, Rev. Wm. T. Canning was installed pastor of the congregation of Martyn.

At the same meeting, Mr. David Morrow was regularly licensed to preach the everlasting Gospel as a probationer for the holy ministry.

Rev. J. D. Glenn having also accepted the call from Salem congregation, put into his hands last fall, was on the first Monday of September regularly installed pastor of that congregation.

Though the pestilence has been in our homes, and death has numbered its victims by hundreds, yet through the tender mercies of our God, and his long-suffering kindness, the lives of our ministers have all been spared, and but few of the soldiers of the cross, under our care, have fallen. For this, may the laws of a devout and adoring gratitude be deeply, yeu, indelibly recorded upon our hearts; and those lives which have been so mercifully spared, be more entirely and unreservedly consecrated to the service of Him who is their author and preserver. Respectfully submitted by order of Presbytery.

B. L. BALDRIDGE, *Moderator*,

JAS. P. WRIGHT, *Clerk*.

P. S. Since drafting the above, Rev. Alexander M'Cahan has been received as a member of this Presbytery, on testimonials of good ministerial standing, and dismission from the Presbytery of Blairsville.

To the Second Associate Reformed Synod of the West, to meet in Lafayette, Indiana, Oct. 13, 1854, the Presbytery of Indiana, would respectfully

REPORT :

That since our last annual report, the following items of business have been transacted :

In October last a certificate of dismission was granted to Rev. J. C. Steele, to connect with a sister Presbytery.

At our spring meeting, the moderation of a call was granted to Princeton.

Also, the moderation of a call was granted to Eden and Boonville.

Mr. N. R. Kirkpatrick, a probationer, was received on certificate, from the Presbytery of Chillicothe, and having accepted the call addressed to him from Bethel and Caledonia, was, at an adjourned meeting in June last, ordained to the office of the Gospel ministry, and installed pastor of these congregations.

The call from Princeton congregation, addressed to Mr. John L. Craig, a probationer, under the care of the Presbytery of Monongahela, was sustained as regular, and forwarded to the Presbytery of which he was a member, for presentation, which call being accepted by him, he was transferred to the Presbytery of Indiana for ordination and installation. And at our late meeting in Indianapolis, Mr. Craig was ordained to the office of the holy ministry, and arrangements made for his installation at Princeton at an early date.

Rev. Samuel Wallace was received as a member of this Presbytery, on certificate from the Presbytery of Sydney.

Mr. William Henry, having performed the trials assigned him, with entire acceptance to the Presbytery, was licensed to preach the Gospel as a probationer.

The moderation of a call was granted to Indianapolis congregation, which having been moderated, and sustained as regular, and

presented to Rev. Samuel Wallace, was by him accepted; and his installation is expected to take place at an early future period.

The former moderation of a call having proved ineffectual, the moderation of a call was again granted to Eden and Boonville.

Mr. William Henry is our probationer, and Mr. Robert Gray, our Student of Theology. By order of Presbytery,

Indianapolis, Oct. 13, 1854.

R. E. STEWART, *Clerk.*

Presbytery of Springfield respectfully

REPORT:

In the kind providence of God we are permitted once more to greet you as fathers and brethren. We are living to praise God and to present another annual report of our proceedings. And we would desire to say, "Hitherto hath the Lord helped us."

Since the last meeting of Synod the following items of business have been transacted:

1. At our meeting at Columbus, Dec. 27th, '53, a call from the congregation of Sugar Creek, which had previously been sustained as regular, was presented to Rev. R. W. Henry, and by him accepted. Mr. Henry has since been installed pastor of the congregation of Sugar Creek, and enters upon his new field of labor with the fairest prospects of success.

At the same meeting, Mr. Jas. M'Hatton, formerly in connection with the Associate Church of North America, was received under our care as a Student of Theology, of the second year, and pieces of trial for licensure were assigned him.

2. At a called meeting held at Xenia, Jan. 30th, '54, a call was presented to Rev. Archibald Nesbitt, from the congregation of Chicago. The call was sustained as regular, placed in the hands of the candidate, and by him accepted. Mr. Nesbitt has since been regularly dismissed, and has entered upon his new field of labor under the inspection of the Second Presbytery of Illinois. It was deemed proper and expedient, although not strictly according to the letter of our Book, that this Presbytery should take such action in the case, as the congregation of Chicago was not then under the immediate inspection of any Presbytery, and because it was in accordance with their own special request.

3. At our regular meeting in April, Messrs. Joseph M'Hatton and James Holmes, having delivered, to the satisfaction of Presbytery, all the prescribed pieces of trial, were licensed as probationers for the holy ministry. These young brethren enter upon the work of their Master with zeal and acceptance.

4. At our meeting in Dayton, May 2d, to consult with that congregation and to advise them with regard to their indebtedness for their Church property, it was ascertained that their entire liability was about \$1,100. The present pressing demand was about \$300, which was generously raised by the congregation and others present, before the close of the meeting. The congregation at Dayton have now a very comfortable and beautiful house of worship, and their prospects are encouraging.

The congregation at Columbus have also a very neat and commodious Church edifice, and their prospects are as good as could be expected under the circumstances.

5. We are sorry to be under the painful necessity of reporting to you, that the congregation at Cedarville, has been, for some time past, and is still, in a very unhappy and distracted condition. Since the 26th of June last the Presbytery has held no less than five different meetings with reference to these difficulties. Every means in our power, and consistent with truth and righteousness, has been used to restore peace and harmony. Day after day, and night after night, we have sat patiently investigating their difficulties, and yet we fear that they are not removed.

We have done what was by us unanimously deemed best. Our action, with all the facts and evidence in the case, is before this Synod. Should the Synod be willing to endure the labor of a review, it would afford us great pleasure. It was the clear and *unanimous* judgment of the Presbytery, that the *chief* cause of the disturbance in that congregation was the preaching of certain discourses on the subject of Temperance. And we sincerely hope that the Synod will, at its present meeting, take such action on this subject, that like disturbances may not arise to jeopardize the peace and prosperity of other portions of our beloved Zion.

At a called meeting held in Xenia, Oct. 11, '54, Rev. Henry Q. Graham, was received on certificate from the Presbytery of Chillicothe, as a regularly ordained minister of the Gospel, and his name has been added to our roll. At the same meeting, Mr. Jonathan Stewart, now in attendance upon the Theological Seminary at Oxford, was received under our care as a student of Theology.

By order of Presbytery.

R. D. HARPER, *Clerk*.

To the Second Associate Reformed Synod to meet in Lafayette, Oct. 13th, 1854, the First Presbytery of Ohio would respectfully

REPORT:

At our meeting in April, Messrs. A. C. Junken and W. H. Prestley, were licensed as probationers for the holy ministry. Mr. J. F. Stewart was received under care of Presbytery, as a student of Theology of the second year. Mr. A. Ritchie was regularly dismissed to the Presbytery of Chillicothe. At our meeting in October, Mr. William C. M'Cune was received from the Monongahela Presbytery, as a student of Theology. A call was received from the Fourth Associate Reformed Church, Franklin Street, New York, addressed to Rev. James Prestley, of Cincinnati. At an adjourned meeting held in Cincinnati on the 11th inst, the call from the Fourth Associate Reformed Church, New York, was put into the hands of Mr. Prestley, and by him retained for consideration.

By order of Presbytery.

J. S. ROBERTSON, *Clerk*.

Mr. Wm. Taylor was appointed Treasurer of Synod, *pro tem*, and Rev. J. Y. Scouller, his assistant.

Rev. Thomas Dickson, of the United Presbyterian Church of Canada, was invited to a seat as a corresponding member.

Heard statement of Rev. James Prestley with reference to certain petitions from Bluff City, Iowa, and places in Wisconsin. The Moderator nominated the following Committee, which were confirmed by the Synod:

Overtures.

Rev. Joseph Claybaugh, D. D.,	Rev. James Prestley,
“ W. T. Findley,	“ J. Y. Scouller,
“ Wm. Turner,	Mr. Nathaniel Patton,

Accounts.

Rev. J. K. Andrew,	Rev. Marion Morrison,
“ J. D. Glenn,	

Correspondence

Rev. Leander H. Long,	Rev. William Turner,
Mr. Hugh Gray.	

Revision.

Rev. J. H. Buchanan,	Rev. J. R. Findley,
“ N. C. M'Dill,	

To review the minutes of the Presbytery of Chillicothe,
Rev. Messrs. Baldrige and Craig.

To review the minutes of the First Presbytery of Ohio,
Rev. Messrs. M'Dill and Walker.

To review the minutes of the Presbytery of Michigan,
Rev. A. Aten and Mr. Giffin.

To review the minutes of the Presbytery of Springfield,
Rev. Messrs Wallace and Kirkpatrick.

To review the minutes of the Presbytery of Indiana,
Rev. Messrs Hutchison and Ritchie.

To review the minutes of the Presbytery of Sydney,
Rev. Messrs. J. P. Wright and Allen.

Rev. W. T. Findley, J. R. Bonner, and William Wright, were appointed a committee on devotional exercises. The committee presented the following report, which was adopted:

Resolved, That 2½ o'clock this afternoon, be the order of the day for devotional exercises, in the following order:

Rev. Andrew Ritchie, to lead in praise,

“ J. S. Robertson, to read the Scriptures,

“ R. W. Henry, to lead in prayer,

“ James Prestley, to lead in praise,

Joseph Claybaugh, D. D., to deliver a brief address and close with prayer.

Read a memorial from certain dissatisfied members in the congregation of Cedarville.

Read a complaint from Mr. Innis Townsley, complaining of the decision of the commission appointed by the Presbytery of Springfield.

Read an appendix to the report of the Presbytery of Springfield, giving a narrative of their proceedings, with regard to the difficulties in the congregation of Cedarville.

The above Memorial, Complaint and Appendix, with all the accompanying papers, were referred to the committee of Overtures.

Presbyterial Reports were also referred to the Committee of Overtures.

The Report of the Treasurer of Synod was referred to the Committee of Accounts. Adjourned.

Closed with prayer, by Rev. Dr. Claybaugh.

2 o'clock, P. M.

Synod convened, and was opened with prayer by the Moderator. Members generally present. The minutes of the last session were read and approved.

The Committee of Overtures presented to Synod the following recommendation, which was adopted:

Resolved, That all the papers connected with the difficulties in the congregation of Cedarville, with the accompanying testimony, be read before the Synod.

The Committee of Revision presented the following report, which was adopted:

We have found the minutes of Synod very neatly and accurately transcribed, and therefore recommend the adoption of the following:

Resolved, That Synod approve the manner in which the Clerk has discharged his duty.

The committee to review the minutes of the Presbytery of Springfield, presented the following report, which was adopted:

We have examined said minutes, and find them neatly and correctly kept, and their business transacted in an orderly manner; therefore,

Resolved, That the record be approved.

The committee to review the minutes of the Presbytery of Sidney, presented the following report which was adopted:

We have examined said minutes, and find the business before that Presbytery transacted in a Presbyterial manner, and the minutes correctly kept; therefore,

Resolved, That the records be approved.

Rev. James Prestley was appointed assistant Clerk.

Proceeded to read the papers and testimony with regard to the difficulties in the congregation at Cedarville.

During the reading of said papers the hour of adjournment arrived. Adjourned.

Closed with prayer by Rev. W. T. Findley.

Monday morning, 9 o'clock.

Synod convened, and was opened with prayer by the Moderator. Members generally present. The minutes of the last session were read and approved.

A discourse on "Ministerial Zeal," was delivered on Saturday evening, by Rev. Dr. Claybaugh.

The annual Missionary Sermon was preached on Sabbath evening, by Rev. John K. Andrew.

The committee appointed to examine the minutes of the Presbytery of Michigan, presented the following report, which was adopted.

We have found the minutes well kept, and the business constitutionally transacted; therefore,

Resolved, That the records be approved.

The committee appointed to examine the minutes of the First Presbytery of Ohio, presented the following report, which was adopted:

We find nothing in said minutes requiring correction; therefore,

Resolved, That the records be approved.

The committee appointed to examine the minutes of the Presbytery of Indiana, presented the following report, which was adopted:

That the minutes of the Presbytery have been correctly kept; therefore,

Resolved, That the records be approved.

Resolved, That a Committee of Supplies be appointed to make provision for the places spoken of by Rev. James Prestley, in Bluff City and Wisconsin. Committee, Rev. Messrs James Prestley, J. H. Buchanan, and J. N. Pressly.

The Board of Superintendents of the Theological Seminary, presented the following report:

To the Second Associate Reformed Synod of the West, the Board of Superintendents respectfully submit the following: by Google

REPORT:

That we met in the Seminary Hall at the close of the Session. The members of the Board were all present except Rev. R. D. Harper.

The students were examined in our hearing on Church History, Greek and Hebrew, Systematic Theology, Homiletics. Discourses were likewise heard from Messrs. James Holmes, A. C. Junkin, David Morrow, Wm. H. Prestley, and Joseph M'Hatton, students of the Second year. To say that the examination was satisfactory, would be but what has always been true since the founding of our Seminary. But we think from the character of all the exercises of the occasion, that there is evidence of increased fidelity, if possible, on the part of the Professor, and of diligence and proficiency on the part of the students.

The health of the students had been invariably good, with the exception of Mr. Henry, who came to the Seminary in feeble health, in consequence of which he was obliged to leave the Seminary before the close of the session—with this exception, the others, reported by the Professor, were all in attendance.

Certificates of standing were given to the students of the First year, and likewise to those of the Second year, with a recommendation to their respective Presbyteries for licensure. A catalogue of those in attendance—numbering in all fifteen—was given in by the Professor, and accompanies this report.

J. N. PRESSLY,	} <i>Superintendents.</i>
W. T. FINDLEY,	
L. H. LONG,	
R. E. STEWART,	
R. D. HARPER.	

Report to the Superintendents of the Theological Seminary of the Second Associate Reformed Synod of the West, at the close of the Fifteenth Session, March 29, 1854.

The Session opened at the time appointed, the first Monday of September, and the exercises of the Seminary have continued without interruption, save a few days at the meeting of Synod and a short vacation in the middle of the session, at the close of the year.

The following Students have been in attendance:

OF THE THIRD YEAR:

Thomas M'Cague,	Presbytery of Chillicothe,
Andrew Ritchie,	First Presbytery of Ohio,
William Wright,	Presbytery of Springfield,
David Swing,	Presbytery of Cincinnati, O. S.,

OF THE SECOND YEAR.

William Henry,	Presbytery of Indiana,
James Holmes,	Presbytery of Springfield,
A. C. Junkin,	First Presbytery of Ohio,

David Morrow,	Presbytery of Michigan,
Wm. H. Prestley,	First Presbytery of Ohio,
Joseph M'Hatton,	Presbytery of Springfield,

OF THE FIRST YEAR.

Robert Gray,	Presbytery of Indiana,
Jer. E. V. Kumber,	Presbyterian N. S.,
Alex. Mayne,	Associate Reformed,
J. F. Stewart,	Associate Reformed,
J. M. M. Wilson,	Reformed Presbyterian.

The order of studies has been as follows:

Tuesday, 10 o'clock, A. M. Church History, whole class.—Ground passed over—From the Reformation down to the present.

Tuesday, 4 o'clock, P. M. Hebrew Grammar and Chrestomathy.

Wednesday, 10 o'clock, A. M. Greek Testament, with written exegesis. Read during the session,

1. The four Gospels in harmony, as follows:

Mat., chap. 26, 27, & 28. Mark, chap. 14, 15, & 16. Luke, chap. 22, 23, & 24. John, chap. 12 to the 21, inclusive.

2. The Acts of the Apostles, the first twenty-two chapters.

Wednesday, 3 o'clock, P. M. Homiletics.

Thursday, 2 o'clock P. M. First class in Hebrew, with written exegesis. Read during the session the Book of Malachi, and Isaiah i—xi, inclusive. Reviewed in part.

Thursday, 3, P. M. The second class in Hebrew Grammar and Chrestomathy. Read all the lessons in the Chrestomathy, and Leviticus i. and ii. Reviewed Gen. xii. and xiii. and Lev. i. and ii.

Mr. Wilson, whose engagements in school rendered it necessary for him to recite at a different hour, and who had previously paid some attention to the language, after reviewing the Grammar, read, besides the Chrestomathy, the first four chapters in Leviticus.

Friday, 2, P. M. Systematic Theology. The first five chapters in the Confession; Dick's Lectures, i—xliv. inclusive—embracing the Evidences of Christianity, the Being and Perfections of God, the Trinity, the Divinity of Christ, and the Personality and Divinity of the Holy Spirit, the Decrees of God and Predestination, Creation and Providence.

In this exercise the students, in turn, read Theological essays at each recitation.

Saturday, 8, A. M. Reviews of Essays and Exegesis during the Session. Also, during the first half of the Session, read the Apocalypse in Greek. The first twelve chapters were read. During the latter half of the Session Discourses were heard, with criticisms of students and Professor.

Each student of the First year prepared and delivered both in the Hall and in public, a Homily.

Each student of the Third year, prepared and delivered, both in the Hall and in public, a Lecture and a popular Sermon.

Each student of the Second year prepared and delivered in the

Hall a Lecture and a popular Sermon. The Lecture has also been delivered in public. The popular Sermon is to be delivered in your hearing.

A prayer meeting was held every Monday morning at 8, attended by both students and Professor, at which a passage of Scripture, previously selected, was made the subject of free conversation. The students met also weekly as a Theological Society, and once a month as a Society of Inquiry.

The health of the students has been invariably good, with one exception. Mr. Henry came to the Seminary in rather delicate health, the result of an attack of fever, which he had at home during the summer; and was obliged to return home a few weeks since with health much impaired. Respectfully,

J. CLAYBAUGH.

This report was referred to the Committee on the Theological Seminary.

Rev. Mr. Boyd, of the Methodist Episcopal Church, and Rev. Mr. Marshall of the Presbyterian Church, N. S., were invited to seats as corresponding members.

Resumed the reading of the testimony with regard to the difficulties in the congregation of Cedarville. The papers and testimony were all read.

Resolved, That Synod now take up the complaint of Mr. Innis Townsley, and proceed to read the papers and evidence in his case. The papers and testimony were all read.

Rev. R. W. Henry was excused from sitting with the Committee of Overtures, and Rev. B. L. Baldrige appointed in his place.

Adjourned.

Closed with prayer, by Rev. L. H. Long.

2 o'clock, P. M.

Synod convened, and was opened with prayer by Rev. Alexander McCahan. Members generally present. The minutes of the last session were read and approved.

Resolved, That Rev. N. C. M'Dill be appointed to preach the Missionary Sermon before Synod at its next meeting; and that Rev. William Wright be his alternate.

Resolved, That Rev. James Prestley be appointed to preach a Sermon at the next meeting of Synod, on the duty of the Church to seek the enlargement and efficiency of her ministry, and the most available means to be employed for the accomplishment of this desirable object; and that Rev. L. H. Long be his alternate.

Resolved, That each member of this Synod is hereby recommended to preach a Sermon, or deliver a Lecture, as he may choose, on the sins of Sabbath-breaking, Intemperance and Slavery.

Resolved, That the parties in the case of Cedarville congregation be now heard.

The commissioners from the congregation of Cedarville having requested delay, the hearing of the parties was postponed for the present.

Resolved, That when this Synod adjourns, it adjourn to meet in Sidney, Ohio, on the 3d Friday of October, 1855, at 7, P. M.

The committee appointed to examine the minutes of the Presbytery of Chillicothe presented the following report, which was adopted:

We have examined the minutes and find them correctly kept; therefore,

Resolved, That the records be approved.

Rev. Messrs. J. P. Wright, Wallace and Morrison, were appointed a committee on the Theological Seminary.

Took up the complaint of Mr. Innis Townsley, with accompanying papers. Mr. John Turnbull was heard on behalf of the complainant. Rev. Messrs. Long and Harper were heard on behalf of the commission—after which the following resolution was unanimously adopted:

Resolved, That the complaint of Mr. Innis Townsley be dismissed, and the decision of the commission confirmed.

Adjourned.

Closed with prayer, by Rev. Mr. Boyd.

Tuesday Morning, 9 o'clock.

Synod convened and was opened with prayer by the Moderator. Members generally present. The minutes of the last session were read and approved.

The Discourse on Romanism was preached on Monday evening by the Rev. W. T. Findley.

Rev. R. H. Pollock, of the Associate Church, was invited to a seat as a corresponding member.

The committee on the Theological Seminary reported.

The committee of Accounts reported.

The following resolution offered by Rev. Messrs. Morrison and J. P. Wright, was adopted:

Resolved, That Rev. J. Y. Scouller be appointed to preach a Sermon, at the next meeting of Synod, on the duty of lay-members to labor for the conversion of the world.

The appointment of Rev. J. H. Buchanan, to preach on "The Modern Aspects of Infidelity" before this Synod, was continued.

The appointment of Rev. R. D. Harper, to preach on Education, before this Synod, was also continued.

The Clerk was authorized to issue an order in favor of Mr. Rugg, the Sexton of the Church in Lafayette, for \$5, for his services during the session of this Synod.

The following resolution was offered by Rev. Messrs. Claybaugh, D. D., and Morrison:

Resolved, That there be a committee to take into view the whole subject of Education; as it stands connected with the interests of the Church under our care, and report by next meeting of Synod, as to what the circumstances of the Church render most expedient to be done.

After some remarks this resolution was laid on the table, in order to take up the unfinished business of yesterday.

The unfinished business of yesterday, was, on motion taken up.

Heard the memorialists from Cedarville through the commissioners, and their advocate, Rev. C. T. M'Caughan.

Heard the Presbytery of Springfield.

During the progress of the remarks of Rev. R. D. Harper, Synod adjourned.

Closed with prayer, by Rev. R. H. Pollock.

2 o'clock, P. M.

Synod convened, and was opened with prayer by Rev. Henry Allen. Members generally present. The minutes of the last session were read and approved.

Resumed the business before Synod at the hour of adjournment.

Mr. Harper continued his remarks.

Mr. M'Dowell was heard on behalf of the Presbytery of Springfield.

Rev. Messrs. Long and Henry were heard.

Messrs. M'Dowell, Patterson, M'Knight, and Giffin, elders—and Rev. Messrs. J. P. Wright, and Alex. M'Cahan, obtained leave of absence during the remaining sessions of this Synod.

Resolved, That the whole subject of the difficulties at Cedarville, be now re-committed to the committee of overtures.

Adjourned until 7 o'clock, P. M.

Closed with prayer, by Rev. J. Y. Scouller.

7 o'clock, P. M.

Synod convened and was opened with prayer by the Moderator. Members generally present. The minutes of the last session were read and approved.

Took up the resolution on the subject of *Education*, which was adopted: the Committee consists of the following persons—Rev. Messrs. Claybaugh, D. D., S. W. M'Cracken, C. T. M'Caughan, W. T. Findley, R. D. Harper, W. Turner, and B. L. Baldrige.

Took up the report of the committee on the Theological Seminary, which was adopted as follows:

REPORT.

1. *Resolved*, That Rev. S. W. M'Cracken, Hugh M'Dill, R. C. Stewart, T. C. Reed, and Alex. Porter, be appointed a Board of Trustees of the Theological Seminary for the ensuing year.

2. *Resolved*, That Rev. Messrs. J. Y. Scouller, A. Aten, J. K. Andrew, W. H. Andrew, and N. C. M'Dill, be appointed Superintendents of the Theological Seminary for the ensuing year.

The Trustees of the Seminary have presented no report; but we ascertain from the Treasurer's account that there have been paid in, to this date, only \$131, of the \$400, ordered to be raised at the last meeting of Synod, for paying the debt and for improvement of the edifice, etc.; we would therefore recommend the adoption of the following:

Resolved, That the Presbyteries be severally called upon to report what efforts have been made to raise their proportion of said fund.

The Presbyteries were then called upon.

Took up the report of the Committee of Accounts, which was adopted as follows:

REPORT:

That they have examined the Treasurer's report, and find it correctly kept, and a balance due Dr. Claybaugh, on the session of '53 and '54, of \$594.46. There are also in the hands of the Treasurer, available funds that have been paid in since the Treasurer's report was made out, about \$430.00—leaving a deficit in the funds required at the present time of about \$158.11.

The committee believe that nothing for Synod's Fund has yet been received from the Synod of Illinois, and that there are also congregations in this Synod that have not yet contributed, and hence the deficit.

They would therefore recommend the adoption of the following resolutions:

1. That the Treasurer's report be approved.

2. That the Clerk be directed to issue an order on the Treasury in favor of Dr. Claybaugh, for \$594.46, balance due on the past session of '53 and '54: also an order on his own behalf for \$20.

Also, whereas, the committee ascertain that the resolution of

Synod passed several years ago, requiring one half of the Professor's salary to be paid in the spring at the close of the session, has not been complied with: therefore,

Resolved, That in compliance with this resolution, the Clerk be directed to issue an order on the Treasury for \$400—one half the salary for the present session of '54 and '55.

The committee to whom was referred the applications from Bluff City, Iowa; and Vernon and Lisbon, Wisconsin, report the following appointments:

To visit Bluff City—November and December, Rev. John S. Robertson—Rev. J. H. Buchanan, two months after the opening of navigation next Spring.

We submit the following resolutions:

Resolved, That this Synod will be pleased to learn that Rev. Thomas Dickson has visited Vernon and Lisbon, Wisconsin, and ministered to them during the next winter and spring.

Resolved, That this Synod recommend Rev. Messrs. Robertson and Buchanan, to apply to the Committee of Missions of General Synod, that they may receive the usual missionary compensation.

Resolved, That the thanks of Synod be tendered to the citizens of Lafayette and vicinity, for their kindness and hospitality to the members of Synod on the present occasion.

The Committee of overtures presented the following report with regard to the difficulties at Cedarville, which was adopted:

REPORT:

While the people have the right of freely choosing their own pastors, and of freely approaching them and laying before them their difficulties and grievances, in a spirit of kindness and brotherly love, we cannot but consider it as wrong and of mischievous tendency for a party to urge the dissolution of the pastoral relation, merely to please themselves, while the majority of the congregation is satisfied and at peace; or so to urge the dissolution as to disturb the harmony and peace of the congregation.

People should remember that their ministers are men of like passions with themselves, and should not be hasty to find fault, but where there is manifest devotedness and fidelity, should be ready to make all due allowance for human infirmity. It is not every difference of opinion that should be made a ground of objection and complaint.

The court to which pastors are amenable for failures in the discharge of duty, is the Presbytery. Before this court members should, after kind and affectionate remonstrance, lay their complaints and petition, which if they fail to do, they should maintain absolute silence; and any attempt to spread or perpetuate dissatisfaction against the Pastor, or to foment and strengthen a party by

operating against him in private, is divisive in its tendency, and in violation of the covenant in the pastoral call.

We cannot but regard the course pursued by the dissatisfied party in the present case, as injudicious, and divisive in its tendency. From the known character of at least some of the men, we cannot think that it was so meant: but it is no new thing for even good and wise men at times, especially under excitement, to speak and act unadvisedly; and we think that all due allowance, for what has been said and done in the progress of things, in the present case, should be made on the score of excitement.

There was undoubtedly much unhallowed excitement, and the congregation of Cedarville, instead of being the quiet, peaceful and flourishing habitation which it was for years, has been the scene of unholy passions, which these brethren cannot but sorely regret. And we do entertain the hope that when they come to reflect, they will, as we would most affectionately urge them to do—bury their differences, exercise a spirit of mutual forgiveness, and prayerfully and earnestly study those things which make for peace, and by which they may edify one another.

As to the decision of the Presbytery, we see nothing irregular or unconstitutional in its action, and therefore submit the following resolutions:

1. *Resolved*, That the decision of the Presbytery of Springfield, declining to dissolve the pastoral relation between the Rev. J. H. Buchanan and the congregation of Cedarville, be sustained.

2. *Resolved*, That it be affectionately recommended to the persons under process for censure before the Commission, to acknowledge their fault in any thing they may have unadvisedly said or done, in past seasons of excitement; in which case it be also recommended to the Presbytery of Springfield to dissolve the Commission.

Resolved, That a copy of the action of Synod in this case be transmitted to the memorialists.

Resolved, That Dr. Claybaugh be appointed to preach in the congregation of Cedarville, and intimate to them the finding of the Synod; and use all proper means to reconcile differences in that congregation; and that Rev. J. H. Buchanan preach in his place at Oxford.

Resolved, That we request the publication of the minutes in the *Pulpit*, and that 300 extra copies be struck; and that the *Preacher* be requested to publish them also.

Synod then adjourned. Closed with prayer by Rev. Dr. Claybaugh—singing a part of the 72d Psalm—and the benediction by the Moderator.

R. E. STEWART, *Moderator*.

R. D. HARPER, *Clerk*.

TREASURER'S REPORT OF SYNOD'S FUND.

Second A. R. Synod of the West, in account with Alexander Porter, Treasurer.

1853.

Nov. 11. West Fork,	Rev. Morrison,	\$21,25
Dec. 5. Kenton,	" Hutchinson,	6,00
" 6. West Union,	" M'Clanahan,	4,00

1854.

Jan. 14. Synod of Illinois,	" Prestley,	85,00
Jan. 17. Springdale,	" Aten,	10,00
Feb. 2. Ebenezer,	" M'Cracken,	5,00
" 14. Fairhaven,	" Scouller,	26,70
" 20. Hopewell,	" M'Cracken,	61,00
Mar. 10. Oxford,	" Claybaugh,	25,25
Ap. 6. Sycamore,	" Allen,	12,00
" 18. Piqua,	" Andrews,	16,00
May 10. Oxford,	by A. Young,	44,75
" 31. Cincinnati,	" Prestley,	3,56
Oct. 4. Ebenezer,	" Claybaugh,	5,00
" 14. Providence,	" Wright,	6,00
" " Fairhaven,	" Scouller,	23,00
Burnett's Creek,	" Glenn,	3,00
Piqua,	" Andrews,	21,00
Cherry Fork,	" M'Dill,	31,25
New Zion,	" Walker,	25,00
Richland,	" M'Dill,	15,00
Bethesda,	do.	15,00
Hebron,	" Buchanan,	6,00
Union,	" Turner,	20,00
Ham. & Concord,	" Giffin,	39,00
Bethel & Caledonia,	" Kirkpatrick,	16,00
Vienna,	" H. Gray,	16,00
Greenfield,	" Ritchie,	15,00
Sidney,	" M'Caughan,	27,00
Bellefontaine,	do.	15,65
West Fork,	" Morrison,	31,00
Princeton,	" Craig,	8,00
Chillicothe,	" Findley,	37,50
Oswego,	" Pressly,	2,20
Sugar Creek,	" Henry,	27,00
Shiloh,	" R. E. Stewart,	10,00
New Paris,	" Baldridge,	3,00
Centerville,	do.	5,75
Xenia,	" Harper,	45,00
Lafayette,	" Pressly,	5,00
Ripley,	" M'Canahan,	21,65
Decatur,	" do.	14,00

SYNOD'S FUND CREDIT.

1854.

Sep. 17.	Balance of Dr. Claybaugh's Order for Session of 1852 and 1853.	\$114,97
	Paid Dr. Claybaugh at sundry times on his salary for Session of 1853 and '54,	\$205,54
	Note on broken Bank,	5,00
Oct. 16.	Order of R. D. Harper,	20,00
" "	Order of sexton,	5,00
" "	Paid Dr. Claybaugh, on Salary of Session of 1853 & '54	\$473,09
		\$823,51
	Due Dr. Claybaugh,	\$123,46

FUND TO PAY OFF THE DEBT ON SEMINARY.

1854.

Dr.

Mar. 15.	Rossville, Ia.,	by Wright,	\$4,7
" "	Providence,	" do.	7,25
June 11.	Oxford,	" A. Young,	15,0
" "	Cedarville,	" Buchanan,	18,00
Sep. 20.	Fairhaven,	" Scouller,	20,00
Oct. 14.	Salem,	" Glenn,	5,00
" "	Cherry Fork,	" M'Dill,	12,00
" "	New Zion,	" Walker,	5,00
" "	Union,	" Turner,	5,00
" "	Bethel & Caledonia,	" Kirkpatrick,	5,00
" "	Greenfield,	" Ritchie,	7,00
" "	Fall Creek,	" do.,	9,00
" "	West Fork,	" Morrison,	13,00
" "	Oswego,	" Pressly,	2,20
" "	Hopkinsville,	" Allen,	3,30
" "	New Paris,	" Baldridge,	2,00
" "	Centerville,	" do.,	2,50
Oct. 19.	Decatur,	" M'Clanahan,	7,00
			\$138,00

CONTRA.

Paid, for lightning rods,	\$9,50
" Tuition rents,	10,35
" Digging well,	10,00
" Hauling gravel,	2,00
" For pump,	8,00
Cash on hand,	96,15
	\$138,00

YOUNG MEN'S FUND.

1853.		Dr.	
Oct. 26.	Balance per last report,		\$119,36
" "	Mrs. Mary Baldrige,		100,00
" "	Cedarville,	Rev. Buchanan,	12,75
" "	Vienna,	" Stewart,	5,00
" "	New Zion,	" Walker,	22,00
" "	Ham. & Concord,	" Davidson,	9,00
Dec. 19.	Bellefontaine,	" Wallace,	19,00
'54 "	Mt. Pleasant,	" Robertson,	12,00
Feb. 14.	Springdale,	" Aten,	35,00
" 25.	Sydney,	" M'Caughan,	10,00
" 27.	Springfield,	Dr. Baldrige.	18,00
Mar. 10.	On M. M. Brown's note,		10,00
April 6.	Sycamore,	" Allen,	4,00
June 5.	Virginia Grove,	" Graham,	23,60
" "	do., "	" Thos. Beard,	5,00
Oct. 5.	Interest on \$100,		8,00
			\$412,71

1853.		CONTRA.	
Nov.	Paid student,		\$15,00
Dec. 23.	" do.,		25,00
1854.			
Jan. 17.	" do.,		30,00
" 31.	" do.,		15,00
Mar. 20.	" do.,		15,00
" 29.	" do.,		5,00
Apr. 30.	" do.,		12,00
Sep. 26.	" do.,		10,00
	Cash in Treasury,		285,71
			\$412,71

SERMON VIII.

THE PRESENT AND THE FUTURE BODIES OF THE SAINTS.

BY REV. DAVID MACDILL, D. D.

Pastor of the Associate Reformed Church, Sparta, Illinois.

“For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the effectual working whereby he is able even to subdue all things unto himself.”—PHIL. iii: 20-1.

If in this life only we have hope, our earthly existence is no desirable gift. If our prospect is bounded by the present life, it may, in truth and soberness, be called a poor prospect. “For, what is life? It is even a vapor that appeareth for a little while and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof fadeth away. As for man, his days are as grass. As a flower of the field so he flourisheth: for the wind passeth over it and it is gone, and the place thereof shall know it no more forever.”

These are the sayings of God, and my hearers will not withhold their assent. It has ever been beyond the power of Satan and sin to furnish our hearts, sinful as they are, with any plausible pretext for disbelieving this portion of God's testimony. All men believe that all men will die; though, were we to judge from the utter neglect of many to make due preparation for that solemn event, we should be forced to think that they cherish a secret hope that they will prove exceptions to the general law. “Dust thou art and unto dust shalt thou return.”

How false are the expectations of that man; how sad will be the disappointment of that man, who hopes that this vapor,

ere it vanishes, will put into his hand a cup which will always overflow with goodness.

But we are not left to suffer the mockery of such a hope as this, unless we choose to have no other and no better. Fellow Christians, God hath provided some better thing for us. In heaven there is an imperishable inheritance reserved for those who are Christ's. Beyond the dark river of death, there is a land of light and love. Some rays of the sunshine of an eternal day come to us, twinkling through the darkness of the grave. At the right hand of God there are pleasures forevermore. At the right hand of God, there is also an Almighty Savior; he is *your* Savior; and he will come at the appointed time, which for you is the best time, and conduct you to the place where he is, that you may share his glory, his joy and his crown. Then shall you see as you are seen, and know as you are known; and shall fear no change. Doubt and anxiety shall be no more; sorrow and sighing shall have forever fled away.

On this "hope which is set before us," let our attention be fixed, while we consider in their order the different points which lie before us in the text:

I. The apostle's description of our present bodies, which is contained in the words, "our vile body," or more literally, "the body of our humiliation."

Human nature is not now what it was in the state of innocence. It is fallen, and humbled, and damaged. Not only is the soul depraved and all its faculties impaired, as it regards spiritual and holy exercises, but the body has shared in the common loss and ruin. It has become subject to disease, death and corruption. The curse of sin rests upon it, and bears it down.

It would be hazardous to attempt a minute description of the body of man while yet in innocence, and the most successful attempt would be more curious than edifying. We must not venture beyond the few general hints which may be derived from the Scriptures.

It is certain that the body of Adam was not such a weak, frail, creature, "perishing day by day," as our bodies now are. The dangers to which our material frame is exposed,

the infirmities with which it is oppressed, the irregular and torturing affections and passions of which it is the subject,—belong to our sinful state. When man sinned, human nature fell. Not one part of it, but the whole. The change which sin wrought, passed upon man's body as a part of the whole. As a constituent part of our nature, it fell from God and from its original elevation, and therefore it is called the body of our humiliation. Hence, the diseases and infirmities which belong to our present bodies, are not to be regarded as the inheritance of sinless, but of sinful creatures. They are not the portion of those creatures who remain in the state in which their Maker placed them, but of those who have transgressed his law and brought down upon themselves its penalty. What other account can you give of the sorrows and afflictions of this present life, than that they are the just retributions of a holy God, who thus stamps upon sin the brand of his righteous displeasure? While God, holy, just and good—while the infinitely wise and powerful Governor of the universe holds in his hands the reins of empire, and suffers not even a sparrow to fall to the ground without his will and permission—can we suppose that he would cause the sons of men to drink such large draughts of sorrow, or that he would suffer such numberless miseries to follow them all the days of their lives, if they were not offenders against his government? No; but indeed, the aching head, the parched lips, the trembling limbs, the deep-fetched groan, and the anguished look,—are so many proofs that sin is in the world. When disease invades thy body, thou art reminded that thou art a sinner. When pain racks thy frame, and all thy sensibilities become so many inlets of anguish, thou art reminded that thou art a sinner. That bed of sickness on which thou art gone up, may remind thee that thou art a sinner. And when, if but for a moment, thou dost cast a look beyond this present life, to that bar of the eternal God at which thou must appear, and have judgment passed upon thee according to thy deeds; if thy thoughts trouble thee, and “thy heart meditates terror,” thou art reminded that thou art a sinner. And thou shouldst confess to God, thy sins and thy transgressions, and humble thyself under his mighty hand.

But, its moral pollution is that which chiefly contributes to render the present body a "vile body."

Sin, it is true, cannot be inherent in matter as it may be in spirit. Yet, from the close connection between the soul and the body in this present state, both making one moral and accountable agent; and from the fact, that some of our desires and appetites have their seat in the body, while others are of a mixed nature, having perhaps their origin in the soul, but operating through the body; the body becomes a seat and a source of sin. With respect to all sins which men are tempted to commit from the influence of the objects of the external senses, it is in the body that the evil commences. It is there that sin is conceived; though it is never finished till the will has given its consent. Uncleanliness and lasciviousness, and intemperance in all its forms, are sins in which the body has its full share. It is the coadjutor as well as the instigator of the soul. The soul alone would not only be incapable of committing such sins, but incapable of desiring to commit them. Hatred, variance, emulations, wrath, strife, seditions, heresies, and also pride and envy, may dwell in unembodied spirits; but before they can commit many sins with which men defile themselves, they must be clothed with flesh and blood. Yes, man, under a dispensation of grace; man, under the government of a kind and good God; man, a candidate for glory, immortality and eternal life, commits sins for which devils will never be condemned. Rightly, then, does the apostle denominate the body which entices to such sins, a "vile body."

But this vile body is also a mortal body.

I shall dispute with no man for saying that man's body never had a natural immortality; that is an immortality arising from the purpose, plan or condition of God concerning human nature. It was to be immortal, if man abode with his Maker. Had our first father kept God's covenant, God would have removed him and all his posterity to heaven in their appointed times, without their tasting death. In what manner he would have done it we cannot tell, any more than we could answer many other questions which curiosity might ask, as to what kind of a world this would have been had sin never entered it. But death was fixed as the penalty of sin—

death, as well temporal as spiritual and eternal. Thus man became mortal. Man wastes away and dies. Man goes to his long home, and the mourners go about the streets. His body is laid in the grave and moulders to dust. This is our common lot. The careless foot of the traveler shall yet tread on the ground where we lie, and the wild grass wave over our tomb. In these bodies whose wants now engross so much of our attention, and which are fed and clothed with so much care; in these warm limbs which are now full of life and vigor, loathsome worms shall yet crawl and revel.

But, believer in Christ, to you it is given to know and to rejoice with the knowledge, that though death who comes to all must come to you, he will not come in the way of the curse, but as a messenger from your Savior to call you home to your Father's house in heaven. From his cold embrace—nay, rather from his kind embrace, you will be received into the arms of him who loved you and whom your soul loves. Be not then afraid because you must go down to the grave—be not afraid, only believe. Jesus, your friend and Savior, went down in like manner himself; but he came up again—he arose, and became the first fruits of them that slept. You must be “unclothed,” but it is that you may be “clothed upon with your house which is from heaven.” You must leave your “vile body” in the tomb, as Jesus left his grave-clothes there: but he will provide you and them more beautiful and glorious.

II. The future bodies of believers will be fashioned like unto Christ's glorious body.

On the nature of the future bodies of the saints, it becomes us to speak with modesty, for we know but little. That little, however, is, for all the purposes for which such knowledge is valuable, much. “It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.”

From the change which we are told will be made on them from “vile bodies,” to bodies fashioned like unto Christ's glorious body, it is plain, that while their identity will be preserved, so that they shall still be the same, they will, in many respects, be very different. Indeed these gross cor-

poreal systems which now belong to us, are by no means adapted to the heavenly state, whose exercises and employments and enjoyments are purely spiritual. But let us not enter the wide field of speculation without compass or chart, but keep close to the Sacred Record. The Spirit speaking by Paul has told us, that "flesh and blood shall not inherit the kingdom of God." Our Savior, when correcting some of the gross errors of the Sadducees on this very point, taught that, "in the resurrection they shall be as the angels of God." And when Paul, treating at large on the doctrines of the resurrection, comes to answer the question, "With what bodies do they come?" he teaches that the dead are raised incorruptible. "It is sown in corruption, it is raised in incorruption." The future bodies of saints will there be endowed with such excellent qualities—qualities of which we can now form no conception, because they do not fall within the range of our experience—as shall place them entirely beyond the reach of decay and putrefaction. They shall not, like all organized bodies with which we are acquainted, have any tendency to dissolution. They shall be spiritual. "It is sown a natural body, it is raised a spiritual body." God perfectly understands all the works which he has made, or ever will make; but here is again an idea which is beyond our depth. We can form no proper conception of this spiritual body, because it is a modification of matter or substance which has never yet come under our observation. Our science, boast of it as we may, is confined to the surface of things and very limited in its range; in heaven, the saints are conversant with wonders of science, compared with which all the great laws of nature, which Newton taught his disciples to demonstrate, and all the celestial glories which the telescope has laid bare, are poor and little.

But we have some idea of a natural body, and the language of inspiration authorizes us to say, that the future body will, in some respects, or in some way, differ from it, as spirit differs from matter—as the spirit differs from the flesh. The natural body is nourished and supported by food, air and sleep. It is also the subject of various sensual appetites, affections and desires, and constantly exposed to sick-

ness and death. But the future body will be of such a sublimated nature, and endued with such spiritual qualities that it will need none of those means by which the natural body subsists. Neither shall it be liable to any sickness or disease, for none of the inhabitants of that happy land shall have cause to say, "I am sick."

They shall also be glorious. "It is sown in dishonor, it is raised in glory."

The things which have been noticed will contribute to this glory. But their holiness and purity will constitute a leading feature of their likeness to Christ's glorious body. They will be united to Jesus Christ the second Federal Head. "As in Adam all die, even so in Christ shall all be made alive." They, therefore, shall have his spirit dwelling in them as a spirit of holiness. And they shall bear his image. The first man was of the earth, earthy: here on earth we bear the image of the earthy: the second man is the Lord from heaven: in the heavenly state we shall bear the image of the heavenly.

But the strong and pointed contrast in the language of the text, should not pass unnoticed. If we overlook it—if we do not endeavor to draw from it all the instruction which the Holy Spirit would communicate to us by it—we are greatly wanting in our duty to ourselves, and in reverence for the word of God. "Who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory?"

Though Christ did not come into the world in sinful flesh, yet he came "in the likeness of sinful flesh." He did not take our nature upon him as it existed in the state of innocence, but as it exists in our present sinful state. Our humiliation, as to its depth, is the perfect measure of Christ's humiliation; that low condition to which sin has reduced us, is the low condition to which Christ humbled himself when he was found in fashion as a man. It was our nature as fallen, though without its moral impurity, that the Son of God took upon him. Though he was without sin, and had done no sin, yet being made under the law, and therefore under the curse, and being made sin for us, he had to drink to its

very dregs, the cup which contained the bitter waters of the curse. But then, when he arose from the dead, or rather when he ascended into heaven, and Jesus humbled, became Jesus glorified; when the man of sorrows, so lately crowned with thorns, entered upon the joy set before him and was crowned with glory and honor—eye hath not seen, ear hath not heard, nor hath the heart of man conceived the greatness of the change. But Peter, and James, and John, when they were with him on the holy mount, saw a spectacle which afforded them, and may afford us, a feeble glimpse of his glory; and with this we must be content till we shall see him as he is. O, my hearers, shall we all thus see him? He was transfigured before them; his face did shine as the sun; his raiment white and glistening, as white as snow, so as no fuller on earth could white them. It was the glory of heaven radiating from the person of the Son of Man. Such is the glorified body of our Savior. And to this likeness will he fashion this “vile body.” Human nature in the person of Christ is exalted, and in all his saints it will be exalted infinitely above that height from which it fell by transgression. The future body will be a wonderful improvement on Adam’s body. Where sin aboundeth grace doth much more abound.

III. Our Savior will produce this change “according to the effectual working whereby he is able even to subdue all things to himself.”

Our Redeemer is strong. He is the Lord, strong and mighty. Who among all the great captains and conquerors of earth, may once be compared to the “Captain of our salvation?” He will surely subdue all his own, and all our enemies.

Satan, the grand enemy of God and man, had introduced sin into the world. Death, which entered by sin, was passing backwards and forwards among the sons of men, and was producing fearful ravages. From generation to generation the whole race were to fall under his dominion and be laid low in the grave. The dominion of death and of Satan, who has the power of death, is founded on sin. He, therefore, who would be the Savior and deliverer of men, must be able to put away sin. Such a Savior is Christ. For this purpose

was the Son of God manifested, that he might destroy the works of the devil, or in removing the guilt of sin by his atoning blood, the first and more immediate enemy of his people is destroyed. That enemy is destroyed by whose power the dominion of death, the last great enemy, is upheld. The sting of death is taken away. Those who believe in Christ can die in peace; their souls are immediately received into his glory, and their flesh rests in the hope of a blessed resurrection. The pains of death are loosed, so that it is not possible that his people should be holden of it beyond God's set time. The pillars of the empire of death are shaken, and it begins to totter to its fall. But still, death, the last great enemy, is not yet destroyed. His right to exercise dominion over the bodies of men which he obtained in consequence of their yielding themselves the servants of sin and Satan, is taken away; but he refuses to let the prisoners go free, and still holds the bodies of God's saints under his dominion. But Christ must reign till he has put all enemies under his feet. This is the decree, and all on earth, and all in hell shall not be able to hinder its execution. For its execution he puts forth the effectual working, or energy, according to which he is able to subdue all things to himself. This effectual working will be terrible to his enemies. Devils and wicked men, who would not submit themselves to his sceptre, will be broken beneath its stroke. He will send forth his mighty angels and gather them from the four corners of the earth, to appear before his bar of judgment. He will stretch forth the rod of his anger, and drive them away into everlasting punishment. He will wound their heads over many lands. He will trample on their necks and dip his feet in their blood. And *Death*—who would not let go his hold on the redeemed from among men, though his right to retain them under his dark dominion was taken away—will be swallowed up in victory. There shall be no more death. His very being shall be destroyed. An invisible, but irresistible energy, put forth by the Savior, shall raise up the bodies of the saints to enjoy a future and endless life. No impediments shall be able to hinder. Though their dead bodies may have been cast into the depths of the sea, and their dust

find its resting place at its fathomless bottom—though they may have been buried on the tops of mountains or in low valleys, and their dust been led by neighboring rivulets into some mighty river and deposited all along its windings, or carried into the ocean and tossed over its vast surface—though they may have fallen on the tented field, and their bodies become food for ravenous beasts, or birds of prey:—these, and all other difficulties which a futile imagination might accumulate, are nothing to Christ; for Christ is God: and can any thing be too hard for God? By his powerful voice he will call up his saints from the dust of the earth; each one will come forth with his own proper body, but it will be fashioned like unto the glorious body of his Lord. Bone will come to his bone, and sinews and flesh shall come up over them. The Spirit of Jehovah shall infuse life. The building—this new Temple of the Holy Ghost—shall rise in silence like the temple of God on the top of Mount Zion, but in grandeur and glory as far surpassing it, as the heavens are higher than the earth. The soul shall return and have its dwelling place there as in a tabernacle, which the Lord hath pitched and which shall never be taken down. Is the question asked, How can these things be? The answer is at hand—"With God all things are possible." Hath he said it, and shall he not do it? Must his promise fail?—sooner shall omnipotence fail him. Of the dust of the earth, he formed these bodies which our souls now inhabit; and from the dust of the earth he will raise them up again by that Almighty power which he put forth in the beginning. Let not his enemies hope to escape his righteous judgment. Can you hide yourself from God? Could the hills and the mountains cover you from his sight? Or would you indulge the abject hope that you will escape, as a lost or forgotten atom in his universe? And let no child of God fear to go down to the chambers of death. Your Redeemer went down before you, and he came up again, traveling in the greatness of his strength along the path of life. He knows the way well, and he will conduct you in it to the presence of God, where there is fullness of joy. This is the will of the Father who sent him, that of those who were given him he should lose

none, but raise them up at the last day. Your life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory. Wherefore, beloved, seeing ye look for such things, give diligence that ye may be found of him in peace, without spot and blameless.

IV. The persons on whom this glorious change shall be wrought, are those whose "conversation is in heaven, where also they look for the Savior."

The word conversation here, denotes that manner of life which becomes a citizen of a State, society, or city. He lives according to its laws, conforms himself to the customs and manners of its people, exercises its privileges, and seeks its honor, safety and peace.

Christians were by nature children of wrath even as others, "At that time they were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise." But now, being reconciled by the blood of the cross, "they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They are citizens of heaven; that city which hath foundations, whose builder and maker is God. Its privileges and blessings are theirs—theirs in right; and knowing that the day approaches, and is near at hand, when they shall be theirs in possession, they are giving diligence that they may be prepared to exercise and enjoy them. Their inheritance is in heaven; there it is reserved for them, and by their Savior's grace, and according to his word, they are praying and striving that they may be made meet to be partakers of that inheritance. Their treasure is in heaven; and according to that universal law, that where a man's treasure is there his heart will be also, they set their affections on things above, and not on the things of earth. Their home is in heaven; and to it, as the place of their quiet rest, they return in their thoughts, from the business and the bustle, the cares and the sorrows, the troubles and the turmoils of this world. There is their Father's house. And claiming God as their Father in heaven, they keep his commandments, they love him, they converse with him, they tell him all their wants and fears and sorrows, they confess to him their sins

and faults, they ask his fatherly forgiveness, they supplicate his fatherly guidance and protection. They are of the household of faith. Claiming all the children of God as their brethren, they rejoice with them in their joys, sympathize with them in their sorrows, and pray and labor together with them, that the kingdom of their heavenly Father may come, and that his will may be done on earth as it is in heaven. Thus, while yet on earth, they are employed about the things which are eternal in the heavens; the things with which they will soon be entirely conversant.

They look for the Savior from Heaven.

At Bethany, where their Lord ascended, as the disciples stood gazing up into heaven, after he was lost to their sight in the clouds, an angel stood by them and said to them: "This same Jesus who is taken up into heaven, shall so come, in like manner as ye have seen him go up into heaven." His own promise, while he was yet with them in the world, was,—“I will not leave you comfortless; I will come again.” This promise he rendered more definite by assuring them that he would come to conduct them home to their Father's house in heaven, in which there are many mansions, suited to be the everlasting habitations of his children. The time when he would fulfil this promise, they understodd well, would be “at the time of the restitution of all things,” the “end of the world,” or “the last day.”

This, his second appearance or coming, will be very different from the former. The meek and lowly one, the man of sorrows, the despised and rejected of men, will appear as the triumphant conqueror of death and the grave, the Head of principalities and powers, the Judge of the quick and the dead. The heavens will declare his righteousness, and all men will see his glory. Fearful as it will be to the wicked, dreaded as it is even now by his enemies, if they would confess the truth, it is an object of desire and hope to the righteous.

It will be the day of their complete redemption; the day when they will be bidden of their Lord to come and inherit the kingdom, prepared for them from the foundation of the world.

But none others do or can regard Christ's second coming

as an object of desire and hope. The Holy Spirit has been at great pains to shew that this looking for the Savior is inseparably connected with a holy and godly life. This he testifies: "The grace of God which bringeth salvation, hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present evil world, looking for that blessed hope, the glorious appearing of the Great God, even our Savior, Jesus Christ." And again, after Peter had given a most grand description of the end of all things, he was directed by the Holy Spirit to turn to his Christian brethren, and say to them,—“Wherefore, beloved, seeing all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting to the coming of the day of God?”

Of a truth, those whose conversation is in heaven, are not strangers to a longing desire to be with Jesus Christ, which is far better. However it may be with any of us, whatever may be our experience or non-experience on this subject, this is one of God's sacred truths. Yet, for holy and wise reasons, and by purposes which he means to accomplish by the continuance of his people on earth till the appointed time, this longing desire is held in check by that natural love of life which he has implanted in the human bosom, and by various earthly ties and attachments, which his Gospel recognizes, and his grace sanctifies; while, it is sometimes (might we not say often?) abated by the want of a full assurance of an interest in God's covenant mercy. Like Paul, believers are often “in a strait betwixt two.” But as the day approaches, their heavenly Father ordinarily unties their bands, loosens their attachments to things here, by various trials, crosses and disappointments, winds up their earthly business, makes them sick of the world and its vanities, directs their hearts into the patient waiting for of Christ; and excites them more earnestly to press after perfection in knowledge, love, peace and holiness, without which no man shall see the Lord. When the time of their departure is at hand, those gracious instincts which point to heaven, and seek their gratification in heaven, become more vigorous and active, declaring

plainly, that they seek a country that is an heavenly. And now, feeling that they are "not long for this world," they say, as they never said before, "Even so, come Lord Jesus, come quickly."

The patriarch Jacob had early avouched the Lord to be his God. Yet, till after he went down to Egypt, perhaps there was no time in his life, when, if the choice had been presented to him between a long continuance in this world of sorrow and sin, and an immediate entrance into that rest which remains for the people of God, he would not have been in "a strait betwixt two." To remain yet a while on earth, would have appeared, in various respects, more needful. But, after experiencing a long series of very peculiar trials, when he had seen the "end of the Lord," and had seen "the mystery of God finished," and had seen his Joseph once more, and could leave his family under the care of Joseph, and Joseph's God, and his own God, he expresses the longing of his soul for death as his final deliverance, in those calm and resigned, but earnest words, "I have waited for thy salvation, O, God."

And now, believer in Jesus, thou child of immortal hopes, cheered as thou art or mayest be by such a bright prospect, what afflictions in thy person, or in thy lot should appear to thee grievous and hard to be borne? Hast thou the prospect of blessedness and glory hereafter, and canst thou bear no cross now? Is there a crown of life laid up for thee, and wouldst thou snatch it from thy Savior's hand, and put it on thy head, without striving lawfully for it—without running the race which is set before thee? Lift up thine eyes and behold the glory which shall be revealed, and then say what thou thinkest—say if the sufferings of this present time, and all the reproaches thou must bear for Christ's sake, are worthy to be compared to it? Through manifold tribulations thou must enter the kingdom of God. It was not Jesus thy friend, it was an enemy that told thee thou wouldst find it otherwise. So God has ordained, and no arrangement could be better for thee, or he would have made that better arrangement. He loved thee, even when thou wast dead in trespasses and sins; and now, that he has quickened thee to-

gether with Christ, so that thy heart warms with an earnest affection toward him, and thy lips can speak, or at least stammer his praise, he can not but love thee still, and for Christ's sake he will love thee to the end.

But to each one who hears, we say, *Beware!* Take not this consolation to thyself unless thy conversation be such as becometh the Gospel of Christ. Dost thou mind earthly things? Dost thou live without God, and forget to seek him? Dost thou never pray; or is it but seldom? Hast thou no concern for his glory, and carest only that thy worldly interests may prosper, and thy worldly goods increase? Art thou a stranger to godly sorrow for sin, so that thou knowest not what it is to grieve and be ashamed before God for thy vileness and ingratitude? O, if such is thy character, we can not say that thy conversation is in heaven; we dare not say it, and thou must not, indeed thou must not, for thou canst not look for the Savior to change thy vile body that it may be fashioned like unto his glorious body. And if thou wilt not receive this as the word of truth, and lay it to thy heart, and choose that good part which shall never be taken away from thee, why then, heaven is lost; the pleasures which are at the right hand of God, others shall enjoy them, but not thee. Thy soul is lost. And eternity will be too short for thee to find out all that thou hast lost.

SERMON IX.

THE GOSPEL MINISTER.*

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"And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in great trembling. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1. Cor. ii, 1-5.

"As in water face answereth to face, so the heart of man," is an inspired saying, which was evidently designed to teach that in nature there is a certain general resemblance in the features and expressions of the countenance, and in the emotions and workings of the heart, which everywhere evinces the common origin of man, their real relationship, and the perfect propriety there is in applying under similar circumstances, the same principles of government and conduct to their consciences and their lives. In grace to the exercises of the spiritual life in Abraham, Isaac, David, Paul, and the whole body of saints in every age, are so divinely similar in their nature, their tendencies, and their actual fruits, that beyond a doubt one spirit operates, one hope is indulged, and one joy is felt in them all from first to last, as the one great family of the sons and daughters of the Lord Almighty. So too is the ministry of the everlasting Gospel, whether we contemplate a Noah preaching righteousness to a world of ungodly before the flood,—or Elijah crying aloud against the idolatries and abominations of his day,—or a

*A sermon preached before the Associate Reformed Synod of New York, in Hebron. N. Y., June 13th, 1846.

Jeremiah weeping over the sins and coming woes of his people,—or a Haggai stirring up his captive countrymen to do mightily for the Lord of Hosts,—or a John the Baptist preaching repentance in the wilderness of Judea,—or a Paul declaring everywhere as he had opportunity, the unsearchable riches of Christ,—or a Luther opening up floods of living light upon a world that for ages had sat in darkness and in the region and shadow of death—or a Livingston, Bruce and Welsh preaching and praying for souls, as those who must give account,—or a Whitefield and Edwards, and a multitude of faithful men, down to our own day, finding out and proclaiming, as with trumpet tongues, the whole counsel of God in the glorious Gospel of his grace,—all, all seem commissioned by the same voice, encouraged by the same word, animated by the same hope, nerved by the same Spirit, and aspiring to the same blessed and momentous end, viz., the bringing of God's salvation to their own souls and the souls of their perishing fellow men everywhere and for ever and ever, to the praise of the riches of that grace, by which they all alike ever felt impelled to cry out, "We are what we are."

Opening up, then, the holy Scriptures, with this similarity, or perhaps identity of the servants of God in the leading exercises of their minds, and conduct of their lives before us, it is proposed to direct attention in this discourse to the *matter*, the *manner*, and the *great end* of the ministry of the apostle Paul, as the model of a Christian minister.

Corinth, to whose converted inhabitants this epistle was addressed, was one of the most refined and influential, though corrupt and licentious cities in the world. It first received the Gospel at the hands of the apostle, about eighteen years after the ascension of our Lord, and thence forward, during the space of eighteen months, that devoted man preached its glad tidings there, and with such fidelity, and such tokens of the Divine blessing upon his labors, that a large and flourishing Church was established, and multitudes were hopefully brought from every age, sex and condition in life, to the experience of saving grace. At the end of that time, however, the apostle, in his eagerness to make known the riches of grace more widely abroad, was compelled to seek other regions

as he was moved of the Holy Ghost. But on leaving Corinth a melancholy change gradually crept over the affections and energies of the brethren; divisions sprung up, lukewarmness was indulged, scandalous practices were winked at, the name of Christ was exposed to reproach, and at length the apostle himself was traduced and impeached by false teachers, who had surreptitiously obtained a footing in his place. On hearing all this, and touched to the quick at the thought of injury to the cause he loved, and to souls he had begotten again in Christ Jesus, he immediately wrote this epistle from the city of Ephesus, commending the Corinthian saints for their early faith and zeal,—reproving them for their evil deeds—magnifying the grace and truth of the Lord Jesus,—and then, in one of his noblest and most powerful strains, he vindicates the authority and asserts the purity, the excellence, the end and the glory of the ministry, which he had received of the Lord Jesus, saying, in mingled simplicity and rebuke, as he calls up remembrance of the past, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring you the testimony of God: for I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God.”

I. What then was the great *subject matter* of the apostle’s ministry? “Jesus Christ and him crucified,” says the text. And this we may believe, not in mere general and unfelt descriptions of our blessed Lord—not in cold dissertations upon the excellence of his character—the patience of his sufferings—the benevolence of his nature, and the goodness of his life. Nor was it in fine spun speculations upon the beauties of virtue and the nobleness of devotion to God, as seen in his entire life and death as a martyr to a good cause. No, my brethren, no. Glorifying in the cross of Christ as the only power that, reaching down from heaven to earth, could ever break the chains that bind immortal beings to pollution and to everlasting woe, he dared not tamper with the truth of

God, and thereby place in jeopardy the souls of men. But rather hiding himself behind that cross, he labored to make known the grace and glory of him that suffered there for the redemption of the ruined and the lost, and he did it by exhibiting everywhere the fall, the depravity, and the lost state of man—the utter hopelessness of justification by the deeds of the law, and the absolute impossibility of escape from the wrath that is to come, by any might or merit of created arm; and then rising in the tenderness of his nature as a man, and the grandeur and glory of his office as an ambassador for Christ—he proclaimed the free grace of a sovereign God, the strong work of a redeeming Savior, and the sanctifying power of the Holy Spirit; crying out, in view of the incarnation, obedience, suffering, death, resurrection, ascension, and ever gracious offices of Christ on the sinner's behalf, "CHRIST, the end of the law for righteousness to every one that believeth;"—CHRIST, "the Lamb of God that taketh away the sin of the world,"—CHRIST, the "only name under heaven given among men whereby we must be saved,"—CHRIST, in the heart, the hope of glory, and in the Gospel, the light and life of the world—aye, CHRIST, the all in all, for redemption through his blood and the forgiveness of sins according to the riches of his grace.

So, brethren, so the apostle preached, continually holding up in word and in doctrine the cross of Christ as the remedy for sin,—the death of Christ as the atonement for sin, and the resurrection of Christ as the witness—the proclamation from the eternal throne of an end of sin; and that then, and thenceforth until the earth's remotest bounds were reached—and the world's last hour had come, salvation might be infallibly had to the very uttermost by all that will come unto God by Christ.

And such should be the preaching of every minister of the everlasting Gospel still. I know, indeed, some men are prone to dwell upon general topics, in which there is little of the diseases and woes of the soul, and less of the grace and all-sufficiency of Christ. And dreadful and ruinous as is the fact, yet fact it is, that natural, and lukewarm, and worldly minded men love to have it so. The less there is of the

thunders of Sinai—the less of the plagues of their own hearts the less of alarm in their sinful and ruined state,—and the more of what is curious, or exciting, or wonderful, though there be not one word of Christ, or one morsel of food for a dying spirit, the better the sermons and the more able and popular the preacher. But, my brethren, I know also that the very name of a Christian minister is *preacher*, because he is bound to preach the Gospel to every creature. The very business of a minister is to proclaim, everywhere as he has opportunity, that men are dead in trespasses and in sins—that the wages of sin is death,—that the wrath of God abideth already on every one that believeth not—and that the blood of Jesus Christ alone cleanseth from all sin. The very design of a minister is to turn men from darkness to light, and from the power of Satan unto God. And now, by all that is authoritative in a divine command or significant in a divine design—aye, by all that is saving in grace and damning in sin, the ministers of the living God are bound to set forth Jesus Christ as, in the Gospel, the power of God unto salvation to every one who believeth. And for this purpose they are bound to baptize every sermon in his name—perfume every service with his merits—bathe every means of grace in his spirit—build every work on him from its foundation to its topmost stone—aye, know nothing save Jesus Christ and him crucified.

Nor has this cause ever failed of success. Look at facts. When in the early days of the Christian dispensation, the vast body of the Jews were madly bent upon their infatuation and their sins, what broke the spell of delusion, and in one day brought three thousand souls into the Church, of such as should be saved? What but the announcement of the single Gospel fact, that “God has made that same Jesus whom ye have crucified, both Lord and Christ,”—that, “with his right hand he hath exalted him to be a Prince and a Savior, to give repentance unto Israel and the remission of sins,” and that now he that believeth and is baptized shall be saved, and he that believeth not shall be damned.” When, too, the darkness of ages had well-nigh blotted out the last traces of Gospel truth from the sight of the world,

and left blinded millions to grope their way amid pretended absolutions and purchased pardons, down to perdition and to woe, what then broke the midnight gloom and brought saving light back to the world again, but a Luther, and Calvin, and Knox, and their holy associates and successors, crying for translated Scriptures and a preached Gospel everywhere, "none but Christ, none but Christ?" When, too, Popery or Prelacy, and Moderatism, had hung for centuries like dead weights in Scotland, cankering and corrupting the very life of God in the souls of men, and in the bosom of Zion, what then opened up the windows of heaven, and caused blessings to descend until there was not room enough to receive them? What but the holy bearings of the Livingstons, and Burns, and M'Cheynes, that determined to know nothing save Jesus Christ and him crucified? In our own country, too, what means it that wherever Unitarianism, and worldly wisdom, led on by the arch enemy of God and men, have labored to undeify the Son of God, and make our dying race believe that the waters of the Ganges are as effective as the blood of Calvary to take away sin, their infidelity and all manner of disorganizations have had horrid success in blotting out the last vestiges of hope for fallen men, while wherever Christ, and his cross, and his crown, his grace and his glory have been humbly and freely preached, these men have felt, and the world has seen the wilderness and the solitary place made glad because of them, and the desert rejoicing and blossoming as the rose? And what means all this, but to tell that, though for a time ministers may be popular, and multitudes pleased, and Churches enlarged by preaching the wisdom of this world, and seeking thereby the honor that cometh from man, yet God is well pleased, and Christ is manifested, and the Spirit is felt, and souls are saved, and the world is blessed with the light and life of the living God, then and only then, when in heart and life, in word and deed, the heralds of the cross "Know nothing save Jesus Christ and him crucified."

II. In what MANNER is this to be done?

In the apostle's case it was in a twofold form. First,—*negatively*: for, "I come," says he, "not with excellency of

speech or of wisdom, declaring unto you the testimony of God, and my speech and my preaching was not with enticing words of man's wisdom,"—that is, he made no display of great learning, no pretension to superior powers, no attempt to gratify the curiosity of the idle, or afford amusement to the worldly; but, *positively*, "I was with you," says he, "in weakness and in fear, and in much trembling, and my speech and my preaching was not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power,"—that is, Paul was either of small stature and unprepossessing appearance, and of great sensitiveness before men, through the influence of that fear which oftentimes brings a snare; or rather such were his views of the holiness of his God, the purity of his message, and the responsibility of his trust, in having charge of immortal souls, that whenever he stood up to preach the everlasting Gospel, or act as an ambassador for Christ, or labor as a minister of the living God, it was always "in weakness and in fear and in much trembling;" and speaking under the influence of such feelings, and forced thereby away from himself to his mighty Lord for grace and strength, his work was accompanied with special tokens of saving favor. His ministry was largely blessed to the salvation of men. Aye, his speech and his preaching were "in demonstration of the Spirit and of power."

And such should be the manner of the Christian minister still; for though multitudes, it may be feared, visit the sanctuary merely to hear some new thing, or to be entertained with the science or oratory of some distinguished speaker,—though many, too, by their desire to be pleased, will tempt their spiritual guides to speak only those smooth things which will allow their consciences to slumber on undisturbed down to eternal woe,—aye, though ministers themselves are too often slothful, and therefore unfaithful in their Master's business, yet preaching is God's grand instrumentality of life to man. And the preacher is God's appointed speaking agent for the weal or woe of the human family. On his arm, under God, whether he feels it or not, hang interests of everlasting moment; and to his guidance are instrumentally entrusted the salvation or perdition of himself and of those

who hear him. If then he be proud or vainglorious and self-seeking—if he be a stranger to the throne of grace, and destitute of an unction from the Holy One—then, though he could speak with the tongue of angels, and have the gifts of prophecy, and could understand all mysteries and all knowledge, yet his ministry would of necessity be a savor of death unto death, and at the last, haggard, and hopeless, and lost, he himself must be a cast-away.

But if in the exercises of his ministry, he is humble and fearful, and trembling under a sense of weakness and utter emptiness in himself, and if this drives him, in the very fear of Satan and himself, away to a throne of grace, with strong cryings and tears that his sufficiency may all be of God, and that he may be strong in the Lord Jesus, and in the power of his might—if, like Isaiah, he can cry out, "Woe is me for I am a man of unclean lips," or like Jeremiah, can weep day and night for the hurt of the daughter of his people, or like Paul, can be in great heaviness and continual sorrow of spirit for his brethren, his kinsmen according to the flesh, or like Welsh, whose cloak always lay at his bed-side, that with it he might rise at night and wrestle and labor for Scotland's bleeding Church, and for himself, as a minister of the everlasting Gospel, and for his dying fellow men, that they might live forever and ever in the joys of heaven, rather than in the woes of hell—O, if he be such a man, watching and praying—aye, knowing nothing in his closet or his pulpit, in his family or his flock, "save Jesus Christ, and him crucified"—then, then he shall be mighty through God. His preaching shall be in "demonstration of the Spirit and of power." His light shall be burning and bright, and multitudes, tasting through his instrumentality, that the Lord is gracious, shall arise, and with unstammering tongues and rejoicing spirits, shall forever and ever shout, "Blessed be him that cometh in the name of the Lord." But,

III. What was to be the great END of this matter and manner of preaching?

"That your faith," says the apostle, "should not stand in the wisdom of men but in the power of God;" that is, while some men have perhaps gone into the ministry, and have

preached the Gospel, "not willingly but by constraint, not of a ready mind but for filthy lucre," not from the love of souls and for the glory of God, but for the applause of men and the gains of the world—while, too, perhaps, multitudes may have attended their ministry, not from any personal and absorbing interest in the message separated from the messenger, or in the Master independent of the man, yet the grand design of the Gospel, by the appointment of the blessed God, is to bring life and immortality to light, and the grand and unalterable business of its ministers is to testify in its terms, repentance toward God and Faith in the Lord Jesus Christ—faith, which is the first-fruit of the Spirit's saving operation upon the heart, and thenceforth working by love, purifies the heart, overcomes the world,—and as that without which it is impossible to please God or escape the wrath that is to come,—faith, indeed, which passing by the deeds of the Law, the righteousness of human merits, the name, the wisdom, and the power of the creature, and indeed all confidence in the flesh, cries out in the heart, the closet, and amid the changes of life and the agonies of death, and in the very midst of the eternal throne, and forever serve Christ, the all in all;—while in louder and more challenging and triumphant strains, its genuine subject, though less than the least of all saints, is heard shouting, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world,"—"this is all my salvation and all my desire; thanks unto God for the grace by which, through my Lord Jesus Christ, I am what I am."

This, brethren, this bringing of men to Christ is the end of preaching. And is its importance doubted? What then means the very "chiefest" of the apostles virtually crying out in the name of the whole family of the redeemed, "We have peace with God through our Lord Jesus Christ, being justified," not by might nor by power, not by wisdom or by knowledge, not by merit nor by men, but by faith,—by faith as that mighty power of God which reveals Christ in the heart the hope of glory? What, too, means it that notwithstanding the corruptions and guilt of an ungodly world, the everlasting hills shall stand, and the dawns of the judg-

ment day be stayed, not only until the "Gospel of the kingdom shall be preached in all the world and to every creature," but also until he who commanded the light to shine out of darkness in the beginning shall shine into the heart of all his elect to give, by this faith, the knowledge of his glory in the face of Jesus Christ? And rising higher still in the scale of redemption's glorious deeds, what means it that in the loud alleluias which forever and ever burst forth from the ten thousand times ten thousand and thousands of thousands of ransomed spirits before the throne, the one theme of their everlasting song shall be, "CHRIST—Christ, the Lamb that was slain—the One worthy to receive blessing, and honor, and glory, and power; "that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and he shall reign forever and ever," the "ALL IN ALL." And what means it all, but to tell on all the authority of God, and the experience of saints, and for the good of men for time and eternity, that knowing nothing save Jesus Christ and him crucified, the ministers of the everlasting Gospel must labor to have their preaching a demonstration of the Spirit and of power, —that the faith of immortal souls committed to their care should not stand in the wisdom of men, but in the power of God unto eternal life by Jesus Christ our Lord?

If such, then, be the, *matter*, the *manner*, and the *great end* of the preaching of the Christian ministry, let us learn—

1. The spirituality and responsibility of the ministerial work. And is it asked what that work is? I answer: It is not to seek, with an anxious spirit and greedy hand, and manoeuvring life, the honor that cometh from man. It is not to be immersed in the spirit, or pursuits, or pleasures, or gains of a surrounding or ungodly world. It is not to pander to the passing amusements or carnal wishes of immortal souls, steeped, as all by nature are, in sin, and hastening, unsanctified and unsaved, to the judgment bar of a righteous and avenging God. No, brethren. It is rather to "know nothing save Jesus Christ and him crucified," and to labor by prayers and tears by day and night, from house to house and from man to man, to speak and preach "in demonstration of

the Spirit and with power," simply and only that the faith of man may stand, not in the wisdom of men, but in the power of God to their salvation. Else how shall any herald of the cross meet life's last hour with the peaceful and triumphant cry, "I am clean of the blood of all men?" Aye, how else shall he avoid hearing, at the last day, the startling and despairing shriek of misguided or neglected and lost souls, crying, as they go away into everlasting punishment, and pointing to him, "Thou, my fellow man, the seeming minister of thy God, thou didst know my danger and my duty, but thy manner was cold, thy matter Christless, thy aim selfish, thy heart unfeeling, thy work undone, and I am lost, lost forever!" O, minister of the living God, be thou faithful unto death, watching for souls as one that must give account, that thou mayest do it with joy and not with grief.

2. Let us learn the vastness of the work to be done. "The field is the world," and the command is, "Preach the Gospel to every creature." But how really vast the work is, nothing like facts can fully show. What then is it? I answer:—

In every congregation, and in some great degree directly and solely by ministerial instrumentality, saints are to be perfected in holiness, and sinners to be turned from darkness to light, and from the power of Satan unto God, or beyond the possibility of escape there shall settle down on their hearts, the blackness and darkness forever and ever. In the bounds of our own Synod there are vast numbers who are living and dying without God, without hope, and without even the ordinances of grace in the world, while by the prepossession of early education, and the force of conscientious principles, their eyes are directed to us in various instances, with the anxious, yearning cry, "Come over and help us." In the Associate Reformed Church at large, with its Five Synods, twenty-four Presbyteries, two hundred and ten ministers, three hundred and fifteen congregations, and nearly twenty-five thousand communicants, there are over one hundred churches which have not a man to go in and out before them in the Lord, while all around them the field is white for the harvest, and souls are perishing for lack of men to set

forth before them "Jesus Christ and him crucified." In a single city there are upward of 150,000 persons who, it is believed, could not obtain a seat in the house of God even if they were disposed to attend. There are 19,000 colored persons with souls as precious as any other, and only four heralds of the cross laboring to set the Savior forth to their benighted minds. There are nearly 2000 children of Abraham, and not a man to tell them, as his special business, of Jesus Christ as the Messiah of God. There are nearly 80,000 persons blinded by the delusions of the anti-christ of God, and destined, for aught that is being done in their behalf, to all the awful doom of Rome.

In our country, favored, as in many respects it is, above all nations of the earth, there are nearly 21,000,000 of inhabitants, only about 5,000,000 of whom are even nominally connected with Protestant Churches, or are, in any authorized sense, resting for salvation upon the merits of a crucified Redeemer. There are upwards of 1,200,000 Romanists, trusting their salvation to other names than that one only name under heaven, and given amongst men, whereby we must be saved. There are about 60,000 Jews, who are hastening to that eternal world, with that thick veil upon their mind, which effectually shuts out any saving view of Jesus Christ, as the "Lamb of God that taketh away the sin of the world." There are nearly 3,000,000 of immortal beings who are forbidden by Legislative laws, and in some instances ecclesiastical sanctums, to read with their own eyes the wonderful things which God has done, and are therefore without any regular means of knowing "Jesus Christ, and him crucified." There are, it is believed, upwards of 6,000,000 of persons that are altogether destitute of a preached Gospel, hundreds and perhaps thousands of whom are every year going down to the grave, with the startling cry piercing the very heavens, "No man careth for my soul." There were, too, six years ago, 700,000 male white persons, above twenty years of age, who could neither read nor write, and to whom "Christ and him crucified" must be made known, or their all be irrevocably lost.

Beyond the bounds of our own country, too, there are this

day according to the most authentic data, more than 120,000,000 persons in blind, and it may be feared, damning allegiance to the Pope of Rome. There are over 100,000,000 bound by the soul-destroying chains of Mohammed's power. There are nearly 65,000,000, groping their way to the eternal world amid only the darkly glimmering lights of the Greek and Armenian creeds. There are about 6,000,000 of Jews scattered and peeled, and still almost as much as in ages past, the forsaken of God, and the uncared for and the unblest of men. There are more than 630,000,000 that are still bowing down to stocks and stones in the very face of Him who thunders from his eternal throne, the cry, "no idolator shall inherit the kingdom of God." In a word, allowing 70,000,000, as the largest possibly proper estimate of the Protestant Christian world, there are at this moment more than 900,000,000 of persons who are now sitting in all the darkness and death of idolatrous infidelity, and anti-christian systems, while as a generation they are destined to stand in about thirty years before the judgment seat of Him who hath solemnly said, "The wicked shall be turned into hell," ay, that a day is coming on, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from his presence and from the glory of his power."

O, what a work! How ought every man's soul be straightened in him until it be accomplished! Preachers of Christ and him crucified! how ought you to run to and fro until the knowledge of him be increased, and the whole earth be filled with his glory.

Finally, Is it asked what return shall follow faithful endeavors to set forth everywhere, and by all appointed means, Christ and his cross, as the substance and the sum of Gospel preaching? Let it be done, we answer, and there shall be a vast increase of every soul so engaged, in "grace, and in the knowledge of our Lord and Savior Jesus Christ;" for never in anything is it more unalterably true than in this, that "the liberal soul shall be made fat, and he that watereth

shall be watered also himself." Let it be done with a warm heart and an earnest manner, and in demonstration of the Spirit and with power, and then shall the Churches everywhere be crowded with anxious souls and God shall be glorified in having the wilderness and the solitary places made glad, and the desert to rejoice and blossom as the rose. Let it be done, and the whole earth filled with the knowledge of God, and then shall multitudes which no man can number be born from above to the bliss of a regenerated state and an endless life. Christ shall universally sit enthroned in hearts made willing in the day of his power, and that day shall be effectually hastened on, when loud voices shall be heard in heaven, shouting as they behold a new-made spiritual and glorious world, "Now is come salvation and strength, and the kingdom of our God and the power of his Christ." "Alleluia, for the Lord God Omnipotent reigneth."

"Even so come Lord Jesus." AMEN.

S E R M O N X .

GOD AS A SAVIOR.

BY REV. JAMES CASKEY,

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"A just God and a Savior." ISAIAH, xlv: 21.

There are few truths established by more conclusive and varied testimony, than that man is a sinner. The earth beneath us proclaims it in producing thorns and thistles, and other noxious plants, and in sustaining upon its bosom, and in its waters numerous species of animals, in a state of constant hostility to the human race. The heavens above attest it in the wild and threatening aspect which the clouds sometimes assume, in the lightning's glare, and in the thunder's dreadful voice. And it is announced in the wars and pestilence, and famine, which in every age have spread terror and desolation and death over the fairest portions of our world. And the voice of nature above and beneath and around us is confirmed by the decisive testimony of divine truth. The Spirit of inspiration utters no hesitating or indistinct language respecting it. His testimony is, "There is no man which sinneth not." "For there is not a just man upon earth, that doeth good and sinneth not." And Paul, in his epistle to the Romans, dwells at some length upon the proof of this point, and toward the conclusion of his argument he proposes to the Jews the inquiry, "What then? are we better than they?"—that is, better than the Gentiles. And he answers the question, "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no not

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one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one." "For all have sinned, and come short of the glory of God." And thus the Scriptures throughout bear this strong and decisive testimony, to the fact that we have transgressed the divine law, and stand guilty before God. And there is something in every man's bosom, the testimony of which is in perfect accordance with that of the sacred Scriptures. All feel, however they may endeavor to disguise the truth, that they are sinners. Every man's conscience, whatever he may profess, is a constant witness against him, and keeps the fact almost ever present to his mind, by night and by day. Wherever he is found, whether wandering amid the wilds of nature, or enjoying the pleasures of refined society; whether engaged in his daily avocations, or musing alone by night, in the privacy of the most retired chamber, this monitor within seldom fails to bring to his view the unwelcome truth that he is a sinner. And most, if not all men, are disposed to adopt the inquiry, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgressions; the fruit of my body for the sins of my soul?" Now, there is nothing, aside from the Christian Scriptures, which can quiet the conscience laboring under the guilt of sin, and afford a rational and well-grounded hope to the sinner, of pardon and acceptance with God. The deities of the heathen world were generally clothed, in the estimation of their votaries, with the most ferocious and vindictive passions. If justice were at all associated with their characters it was of such a nature as entirely to exclude the exercise of mercy. And the deity of modern infidelity, it would seem, is so entirely occupied, in dispensing mercy and grace, as to forget that justice is a necessary perfection of the moral governor. A God all love, all mercy, as Universalists and other infidels would have, would be a God unjust. A God who is just and at the same time a Savior, is presented in the

Scriptures alone. And here a Deity is revealed who is a just God and a Savior. The text is a distinguishing characteristic of the true God. He is one whose throne is established in inflexible justice, and who yet dispenses mercy and grace to the rebellious but repenting sinner. In the text a Savior is revealed. God can be just and at the same time a Savior, only on the ground of the atonement. Pardon and eternal life can be dispensed to guilty men only on the account of the sufferings and obedience of Christ set to their account, or in other words, imputed to them. And in illustration and proof of the justice of God in the salvation of sinners, I invite your attention to the following propositions:

I. Christ suffered and obeyed in the room of guilty men.

II. His sufferings and obedience are a full equivalent to the claims of the Divine upon his people; and

III. His sufferings and obedience, or the merit resulting from this part of his mediatorial work, is imputed to them.

I. Jesus Christ suffered and obeyed in the room of guilty men.

That the Savior actually suffered can be denied by none who admit the truth of the sacred Scriptures. The various events of his life, and especially the scenes of Gethesemane and Calvary, are too well attested to be denied by any who bear the Christian name. But some who admit the fact deny that he suffered in the room of sinners, for the purpose of making a real atonement. It has been strongly contended that the whole design of the Savior in appearing in our world and in obeying even unto death, was to set before his followers an eminent example of devotion to the will of God, and of patience and fortitude under the sufferings and trials of life. But if this were really so, his work would have been finished when he expired upon the cross. Then he had set a perfect example for the imitation of the godly in all time to come; and those who followed it might have been saved independent of any event subsequent to his death. But such a conclusion comes in direct conflict with the declaration of the apostle Paul, concerning the necessity of the resurrection of Christ. Without this event he affirms there could be no salvation. "And if Christ be not raised, your faith is vain ;

ye are yet in your sins." Had his object been merely to set an example, there was no necessity for his resurrection; but on the supposition that his whole work was substitutionary, and designed to atone for the sins of his people, then his resurrection was necessary, inasmuch as it attested the completion of his work, and must inevitably follow that event.

But, further: if the sufferings of the Savior were entirely exemplary, then the example which he set, viewed merely in the light of an example, should be so perfect and striking as to surpass all others. If he came and lived upon earth, merely as a patron of patience and fortitude, and resignation, surely that patron should be pre-eminently perfect. If any others have been more distinguished for these virtues, then he failed to accomplish his design. But it is true that some of his followers have shown a far more lofty bearing in view of the most painful death, and a more noble contempt of it, if both they and he are simply to be viewed as examples for our imitation. And then, why not held up Stephen, the first Christian martyr, or Paul, who declared, "I am now ready to be offered," and "none of these things move me," as examples to believers, instead of the Savior himself. But, it cannot with reason be alleged, that he came merely to set an example; for, upon this supposition, he failed to accomplish his purpose.

But, it is also contended that the Lord Jesus suffered merely for the purpose of affording a display of the justice of God in punishing sin. I do not deny, nay, I maintain that the death of Jesus did, and forever will afford a most grand and striking display, to an intelligent universe, of the fixed determination of the Most High to punish all iniquity; and it affords such an exhibition of the righteous displeasure of God with sin, as should fill the soul with the deepest reverence and awe. But those who suppose that he died merely to afford such a display, maintain that he was perfectly righteous: that he was perfectly free from guilt, arising either from personal transgression or from the imputation of the sins of his people. And it would be hard indeed to see how the justice of God could be exhibited in the death of such

an individual. Death is the wages of sin. It is the penalty which the righteous law-giver has attached to his holy law; and it is due only to the guilty. And, since the Lord Jesus was personally righteous, if he did not suffer for the sins of his people, his death would have been an open outrage upon justice, and an act of high-handed tyranny on the part of God.

But, the Savior suffered in the room of guilty men, as the substitute for sinners. Upon this hypothesis alone can we account for the sufferings which he endured, in consistency with the justice of God; and that he did suffer as the substitute for sinners, is beyond all doubt the testimony of the Scriptures. The vicarious nature of his death is taught in the prophecy of Caiphas concerning him. The chief Priests and the Pharisees, alarmed at the number and power of his miracles, met in council to determine what should be done. "And one of them, named Caiphas, being the high Priest, that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad." And Paul in his epistles to the Romans, speaks of Christ as the substitute for sinners. "For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Here it is thought possible that among men one might be found who would be willing to die for a friend—a good man—and thus preserve his life. But in this same sense, did the Lord Jesus die for sinners that they might live. And of the same import is the language of Peter, in his first general epistle. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." And in the epistle to the Galatians it is de-

clared, "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree." These passages prove the substitutionary character of the sufferings and death of Christ, as clearly as language can express that idea. Indeed, sin was the procuring cause of all his sufferings. The sins of an elect world, which otherwise would have involved them in interminable woe, were laid upon him. "He bore our sins in his own body on the tree." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." "For I delivered," says the Apostle, "For I delivered unto you, first of all that which I also received, how that Christ died for our sins, according to the Scriptures."

The Savior is everywhere regarded in the sacred Scriptures as a sacrifice for sin. To him the various sacrifices of the law invariably pointed ; and to him they directed the attention and the faith of the true worshipers. His was the true sacrifice for sin, of which all others were but types. This the epistle to the Hebrews was designed to prove ; and the apostle in that epistle, having shown the inefficacy of all legal sacrifices, introduces the Son of God as tendering himself for a sacrifice. "For the law having a shadow of good things to come, and not the mere image of the things, can never, with those sacrifices which they offered years by years, continually, make the comers thereunto perfect. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me : In burnt offerings and sacrifices for sin, thou hast had no pleasure : Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will O God." The legal sacrifices were always regarded as substituted in the stead of the offenders. And Jesus, whom they typified, and who was the real sacrifice for sin, must also have suffered as a substitute, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he both perfected forever them that are sanctified."

In the Scriptures, too, the Savior is called the Surety of his people. A surety is one who pays the debt when the

principal fails. Sinners of our race are debtors to the law of God. They owe to it a debt of suffering as well as obedience. Jesus, the surety, by his obedience and death paid the debt; and they, the principal, of whom it was originally due, are released from the claims of the divine law, and received into favor. And hence he is represented as blotting out the handwriting of ordinances which was against us—which was contrary to us, and taking it out of the way, nailing it to the cross.

And, as though the vicarious nature of the sufferings of Christ was designedly presented in every form of which language is capable, he is represented as purchasing us by the price of himself and his blood. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "He gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works." "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." The Savior then not only took upon him our nature, but he assumed our legal relations, and obeyed and suffered to the death as our substitute.

II. His obedience and sufferings are a full equivalent to the claims of the divine law upon his people.

The work of the Savior, including his obedience to the law, and his endurance of its penalty, satisfies all its claims upon those who believe in his name. These claims are two-fold: suffering and obedience. Before man sinned he was bound only to obey. But when once he transgressed, the law had a superadded claim upon him, the endurance of its penalty. And this is death. And the creation of this latter claim by his apostacy, by no means released him from the former. The law still held him bound to uniform and perfect obedience. Now the Lord Jesus on the one hand fulfilled the precept, and on the other, endured the penalty of the law of God. "Think not," said he, "that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil; For verily I say unto you, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And he also humbled

himself and became obedient unto death. The wrath of God due to us for sin was poured out upon him without mixture; and he endured it until the penalty of the divine law was exhausted in his painful death upon the cross. Those sufferings which he endured were incomparably intense—severe beyond conception. As his life drew toward its close, earth and hell seemed to have combined their powers, and put forth their last and utmost effort for his ruin: and heaven frowned more terribly upon its victim. Men pursued him with a more determined spite: infuriate devils raged against him with a deadlier hate: and deeper billows of divine wrath rolled over his devoted soul. One would have thought that nature herself was about to expire, so deep and wide spread were the signs of anguish and wo. The earth trembled to its deepest foundations: the sun withdrew his light. And the heavens were veiled in darkness.

But there are several things necessary to the validity of his work—several things necessary, that it might be deemed equivalent to that which the law demanded of the sinner. It was necessary that he who obeyed and suffered as the substitute for sinners, should owe nothing to the law himself. Had he been naturally under the law, all his powers must have been employed in obeying it for himself, and nothing which he could have done would have been available for the sinner. But Jesus was himself the lawgiver, and therefore originally above all law. And he assumed human nature only as a step in the accomplishment of the mediatorial work. The law of God therefore never had a single claim upon him, but in his representative character. And therefore the whole merit of his obedience and death must necessarily result to those whose legal station he had assumed.

The Savior, too, was at his own disposal. No one had claims upon his service. His life, his death, were originally in his own hands. "Therefore," saith he, "doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down and I have power to take it again."

And add to this that it was the Father's good pleasure

that he should undertake and accomplish this work. "This commandment," he declares, "have I received of my Father." And the Father's acceptance of his obedience and death in the stead of his people, was openly attested by his resurrection from the grave. But that which is chiefly concerned in giving validity to the work of the Redeemer, and rendering it as a just equivalent to the claims of the law, is the high character of the Savior himself. His own intrinsic excellence stamps his work with infinite merit. He who obeyed and suffered is the brightness of the Father's glory, and the express image of his person. And his high dignity as the Son of God gave infinite value and efficacy to his obedience and death. Any obedience which an angel of the loftiest powers could have rendered, would have been totally valueless; any suffering which he could have endured would have been absolutely futile, in satisfying the claims of divine justice. Man would have employed his enfeebled powers to all eternity, and in vain. But because the substitute for sinners is divine, God in our nature, there is a greatness in his merits which towers above the most aggravated transgressions of the chief of sinners. "For what the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." True it is, that he was only capable of suffering in his human nature. But this existed in personal union with his divine, and was supported by it. Hence the efficacy which is ascribed to his sacrifice over those of the law. "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Those sacrifices were many, and often repeated. Every year new victims must die: fresh blood must stain the altar of offering. "But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God, from henceforth expecting till his enemies

be made his footstool. For by one offering he hath perfected forever them that are sanctified." Here then, as the result of the work of the Redeemer, we have a great salvation. The law of God is magnified and made honorable. The justice of God is satisfied : and a perfect righteousness is tendered in the Gospel to sinful men.

III. This righteousness of the Lord Jesus,—this equivalent to what the law claims of a sinner, is imputed to those who believe.

The whole work of the Savior is strictly one. His obedience and sufferings cannot be separated. In strict language, his righteousness is the result of his obedience alone. But his sufferings were necessary to meet the claims which the law had upon men as sinners. The latter is the ground of the sinner's pardon ; the former of his acceptance with God. And though they may be separately viewed in the ends which they respectively subserve ; they are always united in their application to the believers. He whose sins are pardoned is always accepted as righteous before God. And the result of his whole work, including his obedience and death, is termed, his righteousness. And his righteousness is imputed to the believers. That is, it became his in the estimation of the divine law, so that the believers enjoy all the blessings flowing from it, as though he had rendered satisfaction and obedience in his own person. This consequence necessarily results from the relations which exist between Christ and all who believe in his name. The Lord Jesus is their surety. And when he met the demands of the law in their room, it could have no more claims upon them. Now that his righteousness is imputed or legally set to their account, is one of those doctrines which is most fully and plainly taught in the Scriptures of truth. If the word itself be not often employed the thing signified thereby is again and again presented in almost every variety of language. This is indeed the great doctrine of the Gospel as announced by Paul, when he says, " For I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation to every one that believeth, to the Jews first and also to the Greek. For therein is the righteousness of God

revealed from faith to faith. The Gospel comes to men incapable of securing salvation by their own obedience to the law; and it presents for their acceptance the perfect righteousness of the Son of God. And those who by faith receive the offered grace, stand acquitted at the bar of God, and have a sure title to eternal glory. Hence it is written, "therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: Even the righteousness of God, which is by faith of Jesus unto all and upon all that believe." "Even as Daniel also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." As the sins of his people were laid upon, or imputed to the Savior, so that he suffered the punishment due to sin; so his righteousness is imputed to them so that they enjoy the blessings which he merited. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." The righteousness of the Lord Jesus, received by faith, is the ground of the believer's plea at the throne of God. Having no righteousness of his own he stands arrayed in the righteousness of his Redeemer, which satisfies every claim of the law against him. The condemnatory sentence of the law which formerly stood against him is now released, and he stands approved forever in the righteousness of his surety. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." God, the Just, and pleased for the righteousness' sake of his Son, receives the believing sinner into favor, and gives him a title to eternal life. "What shall we then say to these things? If God be for us who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Here then God is just, and the justifier of the un-

godly who believe in Jesus. In the language of the text, he is "a just God and a Savior." He is just. He neither set aside nor compromised any of the claims of his holy law. He affords convincing proof that in shall not go unpunished. So stern is his justice, and so inflexible his purpose to maintain it, that his own right arm wielded the sword which smote to death the Son of his love, when that Son appeared as the representative—the surety of sinners. And yet strange to tell, his mercy flows through the bleeding wounds of that man of sorrows, even to the most guilty among men. He is a Savior.

But it is only the believer in Jesus who enjoys this salutation. He accepts the righteousness of Christ, and presents that at the bar of divine justice. And with him the justice of God is satisfied. And he meets God as a Savior. But the unbeliever rejects his righteousness. And he meets God as just. And how shall he be able to stand? His guilt rests upon him. And justice must be satisfied. The wheels of the divine government must roll on, and crush beneath their might the impenitent sinners who reject the only way of escape. God cannot deny himself. Through Christ, he tender salvation to the sinner. And he declares, "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" But he is a jealous God. "Justice and judgment are the habitation of his throne." "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." And while he offers and promises salvation through Christ, he pours indignation and wrath, tribulation and anguish upon every unbelieving and impenitent transgressor.

Here, then, we have the outlines of that grand system of salvation which the Gospel reveals. And what a wonderful system of grace is here! God dispensing, from amidst the most terrible displays of his justice, the most striking manifestations of his law. He is here exhibited as seated upon the throne of eternal and unchanging justice; and yet reigning in the boundlessness of his grace. "A just God and a

Savior." "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and everything therein for the Lord hath redeemed Jacob, and glorified himself in Israel."

In conclusion; In the sacrament of the supper, we have the character ascribed to God in the text feelingly presented to our view. What have we here under the symbols of bread and of wine? Why, these represent the body and blood of the Son of God. But this bread is broken and this wine poured out. And is there anything significant in this? Yes, this represents his body broken and his blood shed, to satisfy the claims which divine justice had upon us. In this ordinance, then, Jesus Christ is evidently set forth crucified. And the eye of faith beholds him in the garden, bleeding at every pore, and upon the cross expiring under an intolerable weight of wo. And all this that the righteous law of God might be preserved inviolate. And where shall we turn for a more affecting display of unyielding justice? This perfection of the Most High was exhibited in the sentence pronounced upon our first parents, in the destruction of the old world by a flood of waters, in the overthrow of Sodom and Gomorrah, and in the plagues of Egypt: its stern commands were proclaimed and enforced in the vivid lightnings and the roar of the deep-toned thunders of Mount Sanai. But in this ordinance, presenting, as it does, the darling of the Father's bosom wounded for our transgressions, and bruised for our iniquities, justice appears bright as the furbished sword, and stern and immovable as the throne of God. What! are there no relentings on the part of God, when the Son of his love, as the sinner's surety, must suffer the agonies of Gethsemane and the horrors of Calvary? At that decisive hour which tried the constancy of the Father's purpose, was there no compromise of the claims of justice—no softening down of the penalty of a violated law? Ah, no! When the choice is between tarnishing his justice, or exacting all its claims from that Son in whom he was well pleased, there is no wavering in the divine purpose. Immovable as the pillars of heaven, he issues the command, "Awake, O sword, against my Shepherd, and against the man that is my fellow,

saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered." And, "if these things be done in the green tree, what shall be done in the dry?" If God thus smote the Son whom he loved with inexpressible tenderness, how dreadful the doom, how awful the destiny of the impenitent rebel sinner, who goes on in his trespasses and meets a God out of Christ, taking vengeance on his enemies!

But the justice of God is not more conspicuously set forth in this ordinance than is his love—his saving grace. Indeed the higher the conceptions which this ordinance gives to us of his justice, the higher also will be those of his love. We have here no distorted view of the perfection of the Most High. If justice be uncompromising in its claims, law is unbounded in its resources. And the more unyielding justice appears in the sufferings of the Savior, the more unbounded does grace appear in those blessings which flow down to the rebellious sinner. For his body was broken and his blood shed for us. It was the law which God bore to rebel sinners of men, not indeed which gave point, and energy, and tenor to the sword of justice, but which directed it in its descent to the person of the Savior. But for this it would have fallen in all its powers, and all its tremendous consequences, upon the sinner himself. And what unspeakable love is displayed in this ordinance! Love, so strong, so incapable of restraint that it opened a way through the blood and dying agonies of the Son of God, by which it might reach and rescue from hell, vile, and outcast, and ruined men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

1

SERMON XI.

THE GREAT SALVATION.

BY REV. SAMUEL WALLACE,

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“How shall we escape, if we neglect so great salvation?”—HEB. ii: 3.

“Therefore we ought to give the more earnest heed to the things which all have heard, lest at any time we should let them slip.”

It is a principle that pervades the Scriptures, and one that addresses itself to the common sense of every intelligent being, that obligation and responsibility are in exact proportion to privilege. God never calls any of his moral creatures to account for blessings or privileges which he never bestowed upon them. This would be inconsistent with his infinite justice, and on the other hand, it would be equally inconsistent to permit those who wilfully neglect and abuse precious privileges, to go unpunished. Every one must at once see the equity of this kind of procedure. Hence the apostle, in writing to his Hebrew brethren, who were still greatly attached to the Mosaic dispensation and ceremonies, and were on that account disposed to neglect the ordinances and institutions of the Gospel, appeals to their understanding on this common-sense principle.

The reason of their attachments to that dispensation was founded in the dignity of the angelic and other ministry employed in the delivery of its institutions, especially in the grand solemnities which transpired on Mount Sinai. The terrible and impressive scenery connected with its delivery no

doubt also caused them still to entertain a great reverence for it. To reconcile them to the removal of those things which were peculiar to that dispensation, and to show them the superiority of that dispensation which was then being introduced, is the chief design of the apostle in this epistle. The apostle takes his brethren on their own principles: he grants them all that they asked in relation to the agents by whom the former dispensation was introduced; but he shows them, at the same time, that the Gospel was introduced by a much more glorious and dignified personage than any of the agencies employed in the giving of the law—even by the Son of God himself, who is the “brightness of the Father’s glory, and the express image of his person,” and of whom it is said, “Let all the angels of God worship him.” If, therefore, they esteemed the former dispensation, and were still attached to it, on account of the dignity of the agents by whom it was introduced, and on account of the circumstances of grandeur and sublimity under which it was given, they were certainly much more bound to esteem and reverence the latter. “For, if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape” if we neglect or despise that salvation which was introduced by the Son of God himself, veiled in human nature?

The new dispensation of the Gospel is here called salvation by a figure of speech by which the effect is put for the cause. It was the same salvation from sin and wrath that was revealed under the former, which is made known under the present dispensation. But it is now accompanied with so much clearer light, and with such superior privileges, that it is on this account called a great salvation; and as, to teach us that its greatness, when contrasted with the former dispensation, is beyond conception or description, it is denominated, a *so* great salvation. In considering this subject further, it is proposed to speak of the superiority of the Gospel economy, and also of the distinguished blessings contained in this economy. We who are placed under this economy should often be led to reflect upon the high privileges we enjoy, and the corresponding obligations resting upon us, to make a diligent and wise improvement of them, and so not only manifest

our gratitude for them, but also guard against the fearful doom denounced against those who neglect so great salvation.

In order, therefore, that our minds may be more deeply impressed with these truths, it is proposed, in the sequel of this discourse, to speak,

I. Of this salvation and its greatness.

II. Inquire what it is to neglect it, or, in other words, who may properly be said to neglect it?

III. Speak of the impossibility of their escape who neglect this salvation, as implied by the interrogative used in the text.

Although in the course of our remarks, we may use the term Gospel, to designate the present dispensation of God's grace, we are not to be understood as teaching that the Gospel was not preached under the former dispensation. The same glad tidings of salvation were preached to sinners then, that are now made known under the Gospel; and through the very same medium too, namely the sacrifice of the Son of God in human nature. The only difference is that we are permitted to behold life and immortality brought to view in a much clearer manner than they beheld it. While they had to look down the long vista of future ages for the coming of a Savior who should make his soul an offering for their sins: we are permitted to contemplate these objects through the medium of history, and to view Christ as having already assumed our nature, and as having offered himself a sacrifice for us. What they beheld but dimly, through the mediums of prophecies, types, and shadows as yet to be realized, we now behold in their substance and fulfilment. The Son of God has actually appeared in the likeness of sinful flesh and given himself an offering and a sacrifice to God for us, the law has been magnified and made honorable by one acting in our stead, and we are privileged to see more clearly than those of the former dispensation, how God can be just, and yet the justifier of the ungodly. The New Testament dispensation then, is one of superior light, and therefore in comparison with the old, is here by a figure of speech called salvation itself. And hence, at least in part, the conclusion of the apostle, that if under the dark dispensation of the law, every transgression and disobedience received a just recompense of

reward, how shall we escape if we neglect the present dispensation, which is characterized by so much superior light?

Again: The excellency of the Gospel, on account of which it is called a great salvation, consists in the numerous miracles wrought for its establishment and confirmation. Therefore the apostle adds immediately after our text, "God also bearing them witness, both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost." The confirmation which Christ and his apostles gave of their divine commission, was of great importance in arguing with the Jews, inasmuch as the giving of the Law and the ministry of Moses had been accompanied with such remarkable demonstrations of the Divine authority and presence. It is written, "the Jews require a sign and the Greeks seek after wisdom." Accordingly the Gospel dispensation was abundantly confirmed by signs, and diverse miracles, and gifts of the Holy Ghost. The sick were healed,—the dumb spake,—the blind received their sight,—the hungry were miraculously fed,—the dead were raised to life again, and the raging winds and seas were pacified at Christ's command. But especially was Christ manifested to be the Son of God, by his resurrection from the dead, and by the pouring out of the Holy Spirit on the day of Pentecost. All these things were likewise attested by multitudes who were eye witnesses, and under such circumstances that it was impossible for them to be deceived. The Christian religion, therefore, falls nothing behind the Jewish in clearness of evidence; on the contrary, it was more clearly demonstrated to be Divine than even the Law itself. In this respect, therefore, is the Gospel also said to be a great salvation.

In the third place, the superior privileges which Christians enjoy in consequence of the simplicity and cheapness of the Gospel institutions, also entitle the present dispensation to be denominated a great salvation. Under the former dispensation, the Jews were required to assemble three times a year at Jerusalem. Their numerous sacrifices were expensive and laborious,—their various purifications were tedious and burdensome. The institutions of the Mosaic economy, the apostle Peter declares, were a yoke, which neither he

nor the fathers were able to bear. But, on the contrary Christ says, "my yoke is easy and my burden is light." Simplicity and liberty distinguish the Gospel from the legal dispensation. It is free from the complicated ceremonies,—free from the labor, expense and bondage of conscience, connected with the observance of the rights and ceremonies of the law. *Now*, the worship of God is not confined to particular times and places, but wherever and whenever two or three are met together, in his name, God is present as a prayer-hearing and prayer-answering God. "The hour cometh," saith Christ, "when ye shall, neither in this mountain, nor yet at Jerusalem," be required to offer multitudes of animals in sacrifice; but that worship which will be acceptable unto God, shall be purely spiritual in its nature as well as its object; for "God is a spirit and they that worship him, must worship him in spirit and in truth." *Now*, instead of that bondage of conscience and exclusion from the holy place, which characterised the worshipers under the law, we all have boldness to enter into the "holiest of all, by the blood of Jesus, by that new and living way which he hath consecrated for us, through the vail of his flesh."

Thus the new dispensation possesses superior light and clearness, with regard to the doctrines of religion,—it is supported by the most convincing evidence, and is freed from a multitude of incumbrances, with which the Old Testament dispensation was burdened. You loose nothing, then, says the apostle to his Hebrew brethren—nay, you are unspeakable gainers by the exchange. If, therefore, under the former dark, burdensome and expensive dispensation "every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

But although the scope of the apostle's reasoning requires us particularly to consider the superiority of the Gospel, and its institutions, over those of the Law, yet it by no means restricts the greatness of this salvation to this consideration alone.

All these external privileges and improvements in the means and mode of Divine worship, would be of little

amount, were there not blessings infinitely more valuable lying beneath them. Were not this the case, it would be unworthy the apostle to style it "*a so-great salvation*," as if language were inadequate to express it.

There is likewise comprehended in this salvation all the blessings of that everlasting Covenant, which is "well ordered in all things and sure;" and in order to procure which, no price inferior to the infinitely valuable righteousness, or, in other words, active and passive obedience of the Son of God was at all adequate.

1st. It comprehended deliverance from going down to those abodes of woe, that are prepared for the devil and his angels,—for all those "who know not God and obey not the Gospel of his Son." The terribleness and the misery of these abodes can neither be depicted by language nor conceived of by the imagination. The inhabitants are cast into a "furnace of fire, where there shall be weeping and wailing and gnashing of teeth; into a place, the pile whereof is much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it to consume them; or into a lake of fire, where they shall be burning continually, yet never consumed, forever wasting, yet enduring still, and dying perpetually, but never dead." But while such will be the inevitable doom of all who neglect this salvation, yet those who embrace it and improve it, shall be completely delivered therefrom, and be brought into the possession of a blessed inheritance, at the right hand of God.

2nd. This salvation includes also deliverance from the defilement of sin,—from its contaminating influence upon the moral powers of the soul, under which Paul was led to exclaim, "Oh! wretched man that I am; who shall deliver me from this body of death?" It includes peace of conscience, peace with God, and joy in the Holy Ghost. It includes Divine guidance and protection, during this life, and a safe and sure passport, across the Jordan of death, into the haven of eternal rest. "Christ is made of God," unto all them that believe on him, "wisdom, righteousness, and sanctification and redemption." The place of their defence is the

Munition of Rocks,—“their bread shall be given them and their water shall be sure.”

This salvation includes, moreover, in this life support, comfort and assurance of being kept, by God's almighty power, through faith unto salvation. God hath said to all them that love him, “I will never leave thee nor forsake thee.” “The mountains may depart and the hills may be removed, but my loving kindness will I never take from thee, neither shall the Covenant of my peace be broken.” In the exercise of faith, upon such promises as these, they can say with confidence, “The Lord is our helper, we will not be afraid of any thing that man can do unto us.” In one word, this salvation, including all that bliss which is in reserve for the redeemed in heaven, where sorrow and sighing shall forever flee away, and all tears shall be wiped from their eyes, for in the presence of God there is fulness of joy, and at his right hand there are pleasures forevermore.” Then there shall be made kings and priests unto God forever, and shall join in a heavenly anthem of praise to him that “loved them and gave himself for them.” The angels also shall add to the interest and the glory of their song, by responding in number “ten thousand times ten thousand,” “Worthy is the Lamb that was slain, to receive power and riches and strength and glory, and blessing forever and forever.” How great then must this salvation be! Truly it is a “*so great salvation*,” and well does the apostle raise the weighty and momentous question, “How shall we escape, if we neglect so great salvation?”

Seeing, then, that we all have such an unspeakable interest in this salvation, and seeing that the neglecters of it must be exposed to the most fearful punishments, it becomes a question of no ordinary importance, Who are the neglecters of this salvation? And since it is a question of such great importance, can it be too much for me to ask the candid and serious attention of all present, while I attempt to answer it, as I would hope to give in my account at the bar of God, with joy and not with grief? And

First, I remark, what will no doubt at once be admitted by every individual of reflection, that Deists, who deny the

Divine original of the word of this salvation, are neglecters, —nay they are more, they treat it with contempt, by declaring that it is not what it claims to be, and by calling the original promulgers of it deceivers and imposters. Taking for granted, what I shall not now stop to prove, that this salvation is provided by God, at an infinite expense, and is offered freely to a guilty and condemned world; those who deny its Divine origin,—or man's need of it—and who calumniate Christ and his followers, are plainly not only neglecters of it, but they treat it with the utmost disdain and contempt. Even on the supposition that there is room for some doubt as to its Divinity, those who choose to neglect and despise it, certainly make an unwise choice. Grant, I say, that there may be some doubt which side of the question is true, in regard to its Divinity, they surely run a fearful hazard, in preparing to despise it rather than embrace it. For, should it be possible for its despisers to prove that it is not Divine, those who receive it can be nothing the losers thereby. They would then stand upon a perfect equality with those who have despised and neglected it. But, on the contrary, should it prove to be true, as it undoubtedly will, how great losers are they who neglect and despise it? They not only lose the favor and fellowship of God and Christ and all holy intelligences in heaven, but they expose themselves to all the fearful punishments threatened in this Word, against those who neither know God nor obey the Gospel of his Son. They lose their own souls, which are of more value than the whole world besides. The question contained in the text, therefore, should come with thrilling force and importance to the Deist, How shall you escape, while you thus continue to neglect and despise so great salvation?

Again; all formal professors of religion are neglecters of this salvation. It should be here particularly marked, that it is not the despisers, but simply the neglecters of this salvation, that the apostle mentions with such emphasis in the text; and although all despisers are obviously neglecters, yet all neglecters cannot properly be said to be despisers of this salvation. We say, therefore, that not only wilful hypocrites in the Church, but also all those who, for want of a careful investigation of the truth, or examination of their

own hearts are deceiving themselves with a form of godliness, while destitute of the power thereof, are neglecters of this salvation, and consequently are incurring a most fearful weight of wrath, while they thus continue to have merely a name to live and yet are in reality dead. Those who are thus deceiving themselves, are doing so through a sinful neglect to search the Scriptures, in humble dependence upon the promised aid of the Spirit of God, to lead them into the knowledge of all truth, and to render the ordinances and institutions of God's grace effectual in changing their whole nature, and turning them from the love and practice of sin to the love and practice of holiness. But those who are wilful hypocrites in the Church, are obviously neglecters, of the most criminal character. They sin against light and knowledge,—they sin, at least for a time, against the solemn convictions of conscience,—they sin also in the very face of an angry God, while the still small voice of the Gospel is sounding in their ears, and whilst standing on the holy ground of Divine ordinances, professing to honor them and to delight in them. Let me then affectionately and solemnly warn those, who have made such a hypocritical profession, if any such should be among my readers, that they are neglecters of this salvation, and while they continue to be such they are only “heaping to themselves wrath against the day of wrath and revelation of the righteous judgment of God.” Be exhorted then, immediately to lay aside the mask of hypocrisy, and to call upon God in sincerity and truth, in the exercise of a true and genuine faith, and as new-born babes desire the sincere milk of the Word, that ye may grow thereby. For how shall you escape if you neglect so great salvation?

In the third and last place, on this head, I remark that those also are neglecters of this salvation, who, while they live in a land of Gospel light, and wish to be regarded as the friends of Christianity, and perhaps contribute liberally for the support of the Gospel and attend, too, pretty regularly, upon the outward administration of word and ordinances, yet nevertheless neglect to make an open and public profession of the name of Christ, and to observe the secret and private duties of religion. Such persons do well, as far as they go, but still they must be set down as neglecters of this salva-

tion. It is true, some may hesitate for a length of time to make an open profession, on account of conscientious difficulties, because they cannot see the path of duty plain before them; but such persons are not living contentedly, in this state of separation from the Church. They are anxiously inquiring for light and direction. What we say then is, that those who, in this land of bibles and churches, contentedly omit making a public profession of religion and neglect the secret and private duties of devotion, must be regarded as neglecters of this salvation, notwithstanding they may give all that support and pay all that outward respect to religion which we have mentioned. God is saying to them, in his Word and the preaching of the Gospel, "Give me your heart." But they have never given their hearts to him, or they would not neglect to honor him with a public profession of his name. Christ is saying to them also, "do this in remembrance of me;" and yet they are contentedly living in a state of disobedience to this his dying command, and surely, therefore, we are warranted in classing them among the neglecters of this salvation. If any of you then, my friends, are, in all or any of these respects or in other respects, neglecting this salvation, permit me to call your attention, in the next place, to the impossibility of your escaping the wrath of God, in the eternal future, while you continue so to do. The impossibility of your escape is clearly taught in the text, by the interrogatory "How?" And

First. If it be just that you should perish, how shall you escape? Will not the Judge of all the earth do right? Consider, then, how just shall be your condemnation, if you continue to neglect this salvation! The truth of this salvation has been attested by the clearest evidence; for that miracles were wrought in its favor we have as strong evidence, yea stronger than can be obtained in favor of any other historical fact. The light of the knowledge of this salvation has shone around you from infancy, perhaps, with all that superior clearness which characterizes the New Testament dispensation. It was procured at no less expense than the death of the only begotten and well beloved Son of God; for God so loved the world that he gave his only begotten Son, that

lasting life. He offers you this salvation, procured at this great expense, freely, without money and without price,—without any merit on your part. The invitation is, “Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk, without money and without price. Wherefore do ye spend your money for that which is not bread, and labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”

If, therefore, after all this, you continue to neglect this salvation, will not your condemnation be just? Will not justice imperatively demand your condemnation? What! shall a salvation so great and so freely offered, be neglected and despised, and still all its blessings be enjoyed at last, as if no such contempt had ever been offered to it? Verily, “if the word spoken of by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?” Escape is impossible,—the very intimation of its possibility involves an absurdity, which the peculiar catechetical form of our text was designed to reprove.

But the impossibility of your escape, if you neglect the provision made in this salvation, is further evident, because there is no other way in which you can possibly expect to escape the wrath to come. If you neglect all the treasures of grace and mercy, that flow through the cross of Christ, there is no other source to which you can apply for safety. When all these are set at naught, what is there remaining in all the perfections of Jehovah himself to afford you the least encouragement? Having slighted the sacrifice of his own Son, surely “there remaineth no more sacrifice for sin,” and you cannot expect to be saved without an atonement. “Without the shedding of blood there is no remission.” But, perhaps, you may be disposed to reply that your lives have generally been strictly moral,—you have never been guilty of any flagrant offense against the law of God,—you

ing of your earthly substance for the support and extension of the Gospel, and for this and for that religious or charitable purpose. Then your hope of escaping the wrath of God to come is founded upon your obedience to the Divine requirements. But what saith the word of God to such a plea as this? It is written that, "by the deeds of the law shall no flesh living be justified." Surely you cannot plead a stricter obedience to the Divine precepts than that amiable young man, in the Gospel, who could say in reference to all the requirements of the Decalogue, "All these have I kept from my youth up," to whom the Savior replied; "yet lackest thou one thing; sell all that thou hast and distribute to the poor and thou shalt have treasure in heaven, and come follow me." Think you, then, that God will admit you to heaven, on terms upon which he rejected this amiable youth? Is he not the same, yesterday, to day and forever, without the least variation or shadow of turning?

But again; perhaps you may plead the general mercy of God, as the ground of your hope to escape the wrath of God to come. It is true the mercy of God is great, but it can have egress to the sinner only through the cross of Christ. It is here alone that mercy and truth can meet together, and righteousness and peace embrace each other. You do not choose to receive mercy in this way, and how then can you escape?

But further; the plain and unequivocal declarations of God, in his Word, teach that the neglecters of the Gospel shall not escape the wrath to come. It is written: "The Lord Jesus Christ shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel of his Son," they "shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power." And shall the veracity of the God of truth fail? Or shall his power be insufficient to fulfil his threatnings? If not, then there remaineth, for the impenitent neglecters of this salvation, "nothing but a fearful looking for of judgment and fiery indignation, that shall devour the adversary." Who, then, can dwell with devouring fire? Who can dwell in everlasting burnings?

Let all the various classes of neglecters of this salvation, which have been mentioned, contemplate, with fearful anxiety and fervent prayer, the awful nature and infallible certainty of the doom which awaits them. But such of you, my hearers, are not called upon to contemplate these things in despair. The golden scepter of mercy is still extended; God is still waiting to be gracious; the Lord Jesus Christ is standing with open arms to receive all who will come unto him, and every one who hears the Gospel is welcome to come, yea, is earnestly entreated to come and to accept this salvation, and so not only escape the wrath to come, but also enjoy all that bliss which is reserved for the saints in light. None are excepted in the call of the Gospel, however numerous or aggravated their sins may be. The language of Christ is, "Look unto me and be ye saved, all ends of the earth." "The Spirit," also, and "the bride say come, and whosoever will, let him take of the water of life freely." Such is still his language to you, although you may have, during a long lifetime, continued to neglect his salvation, so freely tendered to you. Truly his name is "The Lord God, merciful and gracious, long suffering and slow to wrath, but in mercy plenteous." Will you take encouragement from this to neglect his salvation still longer, in the hopes that you have time enough yet, and that you will embrace it at a convenient season? Remember the call of the Gospel recognizes no other time than the present moment,—“Now is the accepted time and now is the day of salvation. To day, therefore, if ye will hear his voice, harden not your hearts.” What, moreover, is your life, upon which you are promising yourselves so much in regard to the future? Is it not “a vapor which appeareth for a little season and then vanisheth away?” How unwise then is it for you to suspend, making up your peace with God, for a single day or even for a single hour? You would not act so in relation to the things of this world. Had any of you an opportunity to day of obtaining a few hundred dollars, and it were uncertain whether it could be obtained on to morrow, would you not eagerly embrace and improve the present moment? Surely, then, the salvation of your immortal souls is of more value to you, than all the wealth of the universe besides.

In conclusion, this subject presents us with cause of lamentation. We look around and see this salvation, so great, so valuable, so necessary, procured at such infinite expense, and yet it is treated as if it were inferior to the smallest earthly concern. Although the command of heaven is, "seek first the kingdom of God and his righteousness," and the promise is that all other things necessary shall be added, yet mankind appear, at least practically, to want to reverse this order. Every other interest, almost, is attended to before the kingdom of heaven; or if it is thought of at all, it is laid aside again for the present, and left for future consideration, when a more convenient season shall offer itself. Men will endure almost any amount of labor and fatigue, and undergo almost any degree of hardship, in order to acquire the wealth and honors of this world, which the word of God assures us are nothing but vanity and vexation of spirit; while this salvation, which is of infinite importance, and which is held out to their view in the Gospel, claiming their attention and serious consideration, by all the authority of God, by the value of their own souls, and by all the tender solicitations of a dying Redeemer, and still it is neglected. Oh! how enslaved are men to the power of their own passions; how dead in trespasses and sins! What an enemy is sin to the interests of the human family? It has spread moral desolation and wretchedness throughout the present, and is filling the future world with unutterable and unending woes. Surely this is a lamentation, and it will be for a lamentation, so long as sin is permitted to exert its unhallowed and destructive influence in the world. He was no enthusiast, who said, upon viewing the spiritual desolations which sin had wrought in our world, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people."

Let us, therefore, "give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?"

SERMON XII.

THE BELIEVER'S DELIGHT.

BY REV. ANDREW S. FULTON,

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“His delight is in the law of the Lord.”—PSALM ii: 2.

In discussing this subject we shall inquire *first*, who it is that delights in the law of the Lord, and *secondly*, what this delight is?

I. Of whom is the psalmist here speaking? who is it that delights in the law of the Lord?

He is not here speaking of every human being, for every human being does not delight in the law of the Lord, or there would not be so much sin and wickedness in the world. Neither is he speaking of the members of the visible Church merely, for some of them violate the law of the Lord in a most scandalous and shameful manner. He speaks of a rare character indeed,—of the converted sinner—the true believer. He points out the man free from error in doctrine and immorality in practice—who walketh not in the counsels of the ungodly, nor standeth in the way of sinners, nor sitteth in the chair of the scorner; and then he tells us that this man delighteth in the law of the Lord. This is none other than the believer. Paul says, “delight in the law of God after the inner man.” This inner man is the renewed and regenerated nature. Some might suppose, indeed, that the inner man is the soul, by way of distinction from the outward man, which in that view of the case would be the body; but that would suppose that all the remnants of sin in the converted man lay in his body, and

that the soul was perfectly sanctified in the day of conversion, which is not the case. No, the inner man is the new creature, or remnant of nature, which is formed within the soul itself, and the outward man is the old nature, which is corrupt according to the deceitful lusts thereof; so that this delight in the law of the Lord resides altogether in the new nature, which is given to the converted sinner.

In the first place, then, this personage has been born again—and born not of the will of the flesh, nor of the will of man, but of God. There was a time when he was the son of Adam, but now he is a son of God. Then he showed his descent from the old man by his violation of the divine law. He was an enemy to that law both by nature and policy. By nature he was opposed to it. His very first notions were those of sin. The eyes of his understandings were so filled with the glare of the world and of worldly things, that they were darkened toward a knowledge of God and heaven; his former heart was so entirely preoccupied by worldly affections that he had no room in it for Jesus Christ. As the spirit of the brute goeth downward, and as its very form is bent toward the ground, so did his whole soul grovel upon the earth by its very nature. All the inherent propensities of his being urged him to deny God, that supreme and undivided allegiance which belongeth to him, and to yield the tribute of all his energies to a world which perplexed, and afflicted, and which, he knew, would one day destroy him. He was an enemy to the law of God also by policy as well as by nature. For the moment he drew the breath of existence, that law became an ever-present and uncompromising enemy to him. Scarcely did a day dawn around him, when its thunders did not reverberate through his soul,—fearfully reechoed by his conscience. Scarcely a sin did he commit, when its lightning did not pierce him with the feelings of remorse. Every pain which disease, a minister of the violated law, darted through his body, told him that the law of the Lord would one day dig out his grave; and each thought of futurity, that passed through his mind, warned him that the same law was preparing the great Tophet, a pit deep and large, for his soul. Thus he saw that the law was his most dreadful enemy, and there-

fore, with a courage gathered either from apathy or despair, he slighted, spurned, and opposed it. He expected nothing from it but tribulation and anguish, and therefore he retorted upon it indignation and wrath—until the day of his conversion arrived, and then he became a new thing in the earth; for if any man be in Christ he is a new creature, old things begin to pass away and all things become new. Although the law of sin was not instantly destroyed, yet his hatred of the law secured a final blow. Within his heart of flesh is planted a new feeling toward the law of the Lord, which his old and stony heart did not know. This feeling was a delight in that law which he hated before. And not only is his feeling, his affection toward this law entirely and miraculously reversed, but his relations to it are likewise altered. *He* is no longer a deep debtor, and *it* a harsh and inexorable creditor,—his mighty debt to it has been all paid off. It is no longer his enemy, and therefore he has now no inducement to regard it with fear and hatred. Thus it is that both the feelings and relations of the converted sinner toward the law are altered,—thus it is that he that is born of God doth not commit sin, that is, as far as the image of God is stamped upon his soul, for a new and powerful feeling of affection has been implanted in his nature—he henceforth delights in the law of the Lord.

Secondly, this personage who delights in the law of the Lord, has considerably advanced in holiness. For delight is not a simple feeling of pleasure, but a strong and powerful sensation of pleasure. No man was ever merely requested, who did not feel it a simple pleasure to contemplate and obey the law of the Lord; yet none but the Christian of advanced growth delights in it. All the members of the babe in Christ are continually enlarging, and this love of the law is enlarging along with the rest. At first it shows itself in the form of a simple pleasure or satisfaction with the divine law, and then it swells into a deep and headlong current of delight. None but a Job, far advanced in the race of immortality, could say, "I have esteemed the words of his mouth more than my necessary food,"—none but an almost perfect man in Christ Jesus, like Jeremiah, could exclaim, "thy words were found,

and I did eat them, and thy word was unto me the joy and rejoicing of my heart;"—none but Christ Jesus himself, in the circumstances in which he then was, could say, "My meat is to do the will of him that sent me;" thus showing by actual evidence that his delight in his Father's commandments was superior to the powerful appetite of hunger itself.

This delight is increased in the riper Christian, not only by the natural growth of the principle itself, but by the other fruits of the Spirit which grow around it. His knowledge of the law being enlarged, his eyes are opened to its wonders, for the law makes wise the simple and enlighteneth the eyes. It is a deep, full of wonders, and when we have once begun to be pleased with it, the more we discover its excellencies, the better will we like it. This delight, too, increases with that peace which passes all understanding. As the soul of the advanced Christian is filled with the enjoyment of reflecting that he is purely and spotlessly righteous in the sight of the heart-searching, and reins-trying God, he knows that it is the law which declares him so,—that as the law once condemned him, so the very same law now justifies him; and as he once hated this law because it was working out his destruction, so he now loves it and delights in it, because, on the great day, this very same law will measure out to him all his rewards, and put him in full possession of them. Thus it is that as the other fruits in the Spirit grow, this satisfaction with the divine law, which is implanted in the soul on the day of conversion, grows along with them, until it becomes, in the riper Christian, the powerful principles of delight.

Thirdly, a person may be delighted in the law of the Lord who yet loves sin. This is indeed always the case with the saints on earth. No man in this life is, or can be absolutely perfect. It were just as rational to expect immortality here as perfection; for as soon as a man is entirely free from sin so soon will he be entirely free from death. The most illustrious saints that have ever been in the Church here below, have retained more or less of the old man about them,—more or less of their corrupt nature. Hence we find David, even when under the influence of inspiration mourning over his

depraved nature : "I was shapen in iniquity," says he, "and in sin did my mother conceive me." And Paul says "But I see another law in my members warring against the law of my mind, and leading me into captivity to the law of sin which is in my members." Thus the new man, who is created anew in Christ Jesus, is found existing in the same person with the old man, or with the unregenerate nature. In the new man the love of God's law is a leading principle of action, and in the old man the love of sin. The former makes the path of duty pleasant and agreeable, and the latter leads the believer into transgression, and makes him at times roll sin as a sweet morsel under his tongue. This state of things occasions a perpetual warfare in the soul of the Christian, and produces many a sharp and bitter conflict between sin and holiness within him. His love of sin leads him into temptation, and his love of holiness resists it; and again his love of holiness leads him to discharge some great and difficult duty, while his love of sin draws him away from it. It was under a conflict of this kind, that the apostle was suffering when he exclaimed, "O ! wretched man than I am, who shall deliver me from the body of this death ?" And no man has yet been born again, who does not frequently feel this conflict about that particular kind of sins called besetting sins. For if he delights in the law of the Lord, that delight will sooner or later attack every sin to which he is liable, and if this new-born love of God's law does not dwell in him, his profession is vain, he is yet in his sins.

II. But let us proceed, in the second place, to inquire what this delight is ?

And in the first place, this delight is a real and powerful principle of pleasure implanted in the soul toward the law of God. So that to him who studies it, it yields the sweetest knowledge, while it is his highest happiness to obey it ; hence whoever delights in the law of the Lord will meditate upon it day and night ; and again the Psalmist says, "O, how I love thy law ! it is my meditation all the day." At the same time the believer is made, by this principle, most happy in obeying that law. He does not consider any of the duties it imposes upon him onerous and troublesome, but its yoke to him is

easy and its burden light. He does not obey it because his good works will be rewarded with life and immortality, but because the very act of obedience itself is sweet to his taste.

Those who oppose the Calvinistic system and support that of Armenius, say that the former does not afford any motive at all for a man to discharge his duty, but rather takes away all by which a man can be persuaded to the performance of a good action. You tell us, say they, that a man cannot of himself obey the least injunction of the law of God, and therefore that all his righteousnesses are but filthy rags in the estimation of the Great Judge. If, therefore, a man believes that it is impossible for him to perform a good action in the sight of God, what conceivable inducement has he to try to obey the divine law? If he is taught that, after using his best endeavors, God will still count him an unprofitable servant, is he not rather led to give up the unequal contest between sin and holiness, and since he can gain nothing by holiness, let him strive ever so much, to give himself entirely up to the pleasures of sin, though it should be for a season.

Now supposing, for a moment, that the Armenian's objection to our system be true, that it deprives the believer of every motive to obey the law of God, what kind of beings does it make believers, nay, the saints, and angels in heaven, to be? Why, mere mercenary creatures who labor only as they are paid for it. The laborer is worthy of his hire, say they, and if you take away from the saints and angels all prospect of reward, they will not work. For even angels will not work for nothing; they must have their eye continually fixed upon the bright and shining reward, or they will leave the heavenly vineyard to be cultivated by more disinterested laborers. Why, upon this mercenary principle, the Armenian's believers will serve Satan himself whenever he persuades them that he can pay them a higher reward than Jehovah. Yes, and if Satan could hold up to them a richer reward than life and immortality, they would obey any law but the law of God,—if all the commandments lay in their way, they would break through them every one, and consider it right to commit the most abominable wickedness in order

to seize upon the prize. And in what kind of light does this objection place the good and holy law of God? Why, it makes it a piece of oppressive drudgery—a severe and bitter toil, for encountering which the moral subjects of Jehovah must be paid in the richest coin which the treasures of heaven can bestow.

But it is not true that the Calvinistic system presents no inducement to a man to obey the law of God. It presents a powerful inducement, and one too of that happy kind which forever secures to Jehovah the entire and unreserved obedience of all his upright creatures. This inducement is the delight which all such creatures take in contemplating and obeying his law. We are told that if we take from man every motive to obey God, he will give himself up without reserve to sin. But why will he give himself up to sin? Surely if God does not reward a man for all his endeavors to live a life of holiness, he will not reward him for committing sin. But how is it that a man will labor hard to transgress the law of God without a promised reward, if he refuses without this powerful motive to obey it? The answer is, because he loves sin more than holiness. But let us suppose that a change was wrought in his nature, and he was made to love holiness as much as he now loves sin, will he not obey the law of God without any prospect of reward? Unquestionably he will. Here, then, is the motive which induces saints and angels to obey the divine law, without any mercenary consideration of a reward. They delight in this law. Their nature is so constructed, that their happiness consists in obedience to it; and therefore this obedience of itself is their all-sufficient reward. We are told, and all Chrystendom grants the sentiment to be true, that the happiness of those in heaven consists in the enjoyment of God's presence, and in praising him forever. But are they to be paid for every hallelulia which they chant before the throne? No, the exercise itself, and their love to the object of it, become their highest enjoyment. The saints on earth have the same nature with the saints in heaven, though it is not so perfect, and they desire to glorify him in obeying his law for the same reason that the others desire to do it by chanting his praises

and that is because they delight in the exercise itself and love his person.

In the next place, this delight in the law of the Lord renders all our moral actions, which flow from it, entirely voluntary. It is said that believers are "a willing people in the day of God's power;" and again, we are told by another sacred writer, that "God works in us both to will and to do of his good pleasure." But it is objected, that if God works in us to will as well as to do, that the human will is not left free; if it is God's power, we are told, that makes us a willing people, the will of the believer is not his own, but is subject to a foreign power, and the free-agency of men is destroyed. It ought to be enough to satisfy every scruple that the Scriptures simply tell us so, without further inquiry; but if the Scriptures are dragged to the bar of human reason, they are always able to give an answer to every man who desires to understand them fairly. When God makes us a willing people, he does not exercise over the will a strange and miraculous power which we cannot resist, but he renews the will and gives it an energy in favor of holiness, which it did not possess before, and then this delight in the divine law and not any foreign and overpowering force, operates on the will. The believer chooses the good and refuses the evil, not because God makes him do either the one or the other, whether he will or no, but because he now delights in holiness, which he hated before. He is as free in choosing good as ever he was in choosing sin, but his choice is now regulated by a new and powerful principle which did not formerly belong to him. It is an unchangeable law of our nature, which cannot be altered without destroying our identity, that we should choose that in which we delight. This is the reason why the wicked choose sin, and for the same reason the saints prefer holiness; so that unless free-agency be entirely incompatible with our nature, the will of the believer is just as free as that of the sinner, and if there must be a bondage of the will in either case, it is more so. The question, when properly stated, is simply this: Whether would a holy and upright being be a greater slave when he fell and became a sinner, than he was before his fall. If his state of

holiness, in which he was born, was a state of bondage, then he became free the moment he fell; but if his state of holiness was a state of freedom, then when he fell into sin he fell into bondage. But God, when he planned the various natures of his moral creatures, planned them in conformity to holiness and not to sin; and, therefore, all his fallen creatures, who are in a state of sin, are in a state of bondage, for which their natures were not originally formed; it is the state of sin, if any, that is a forced and unnatural condition. Men cannot, indeed, be removed from that state without the exertion of Almighty power, any more than the captive can walk out of his dungeon until some superior force breaks his chains; but this interference of the Almighty is mistaken by some for the act which rivets new chains upon the believer, when in fact it only unrivets those which were on him before, and restores him to his original and destined freedom.

This delight in the divine law is spiritual. Too many are satisfied with looking at the letter, but the believer regards the spirit. The letter says, "remember the Sabbath day to keep it holy," and we obey the letter of this law when our bodies rest from unnecessary toil and go through all the forms of divine worship on that sacred day. But the spirit of this law requires the mind to rest from worldly thoughts, and to be employed, every instant, in acts of worship or in devout meditation; for the Sabbath is not a day of idleness, but a day for business peculiar to itself, when we rest from the world in order that we may be actively employed in the service of Jehovah. Thus he who delights in the law cares nothing for the letter excepting as a guide to the spirit—the meaning and intent of it. His obedience, therefore, is spiritual, flowing directly from the heart.

How happy, then, are they who regard this law of God with this pure feeling of delight! They feel none of that dull and drowsy reluctance with which its duties are often performed, and which effectually destroys all the virtue of obedience in the sight of God; their great and leading vexation is, not that they have to obey it at all, but that they cannot obey it enough. They regard it no longer as their worst enemy, preparing for them flames of destruction in the

life to come, after it has tormented them in this; but as their best friend, who will perish before a hair of their heads shall fall to the ground. Conscience ceases to be their terror, clothed with frowns and speaking curses, and becomes their familiar companion, arrayed in smiles and breathing blessings. They labor, indeed, day and night to serve the law; but they labor, like Adam in paradise, among the flowers of Eden; for if they delight in the law of the Lord, it is then their happiness to obey it. They are like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

II. But let us observe the object of this delight;—it is the law.

It is only the smallest number of those who obey the law, that really delight in it. Some obey it from fear. They are animated by a servile fear. They dread that present misery and future torment, which conscience tells them will attend its violation, and therefore they comply, as well as they can, with its demands, with fear and trembling, as a slave doing the behests of his master. Others obey it from a mercenary spirit, because it promises future rewards—just as the hireling serves his employer. But he that delights in it obeys it for its own sake. His regard is to the law itself, and not to the consequences which attend it. He would obey this law through evil report and good report,—though shame and misery attended him, and he would obey no other law though it held out to him the most glittering temptations. Having examined it attentively, he has found out many of its excellences; he consents to all its parts as a rule of life. He consents to it as a holy law, because it teaches him all that he owes to his God; he consents to it as a just law, because it provides for the payment of what is due to his fellow men; and he consents to its goodness because it provides for his own temporal and eternal welfare, and makes the path of duty the path of happiness also. In his view, it needs no authority to support it but its own intrinsic majesty,—no recommendation but its own excellence,—no reward to bolster up or support it but its own goodness, together with a real and substantial pleasure he enjoys in actually performing its

dictates. Thus viewing the law in itself, and apart from every foreign consideration calculated to enhance its value, he loves it, and admires it, and consents to it with all his soul, heart and mind.

But again, the believer delights in the whole law of God. He does not select such parts of it as suit himself, while he casts away the rest, but he loves every part of it. Some will make a treaty with their own consciences, and agree to serve a great portion of the law, if they may violate the rest. In order that they may indulge quietly in the practice of their darling sins, they will take great credit to themselves from their not violating the law in other respects. That is to say, they claim a great deal of merit for not disturbing the law of God when it is out of the way, and then balance accounts by trampling that law under foot, whenever it opposes the gratification of any of their ungodly lusts. The drunkard says, "What if I am given to intoxication now and then,—look at this gambler,—look at that profane swearer,—look at yonder extortioner,—I thank God, I am not one of them." Yes, we reply, but if you are not of them, is not your drunkenness still a great and dreadful crime? And why are you not one of them? Only because you never had the disposition or opportunity beneath which they have fallen; for this same easy, deceitful mode of reasoning, by which a man can bend any part of the law to suit his own ungodly deeds, would make you Satan himself if you had enough temptation and your nature was sufficiently exalted. In the same manner the covetous man, the slanderer, the Sabbath-breaker, and even the very backslider, will excuse himself under some one or other pretext for violating that part of the law which stands in his way, and will cheat and deceive his own conscience by pretending that he surely has some regard for the law of God, when he performs duties which he is never tempted to neglect, and is free from ten thousand sins which he never was tempted to commit. But he that loves the law for its own sake, does not love any part of it more than another, and he is never satisfied himself, nor does he give his besetting sin any rest, until it is expelled from his mortal body.

Finally, the foundation of this delight is, that this law is the law of the Lord. The believer loves the law much for its own sake, but more for the sake of his God. In this respect his obedience may be compared to the employment of glorified spirits; the exercise of worship, in which they are so much engaged, is very agreeable in itself, but ten thousand times more so on account of the affection which they bear towards the object of it. So the believer delights in the law partly because of its own excellence, but principally because it employs him in the service of that great Being whom he loves, for whosoever loves him will keep his commandments. Many delight in studying the law of God from the pride of knowledge, because "it makes them wiser than their enemies" or opponents in argument; others delight in obeying it, when it does not cross their sinful desires, from a vainglorious pride of not being like other men; a third class of men will endeavor to make a show of piety from many selfish and detestable motives, and men too will be actuated in many an act of obedience by motives of humanity, or some other good motives, though of an inferior kind. But he that delights in the law of the Lord is governed by the love of God as the ruling motive of all his conduct. Whether he eats or whether he drinks, or whatever he does, he does all to the glory of God. His conscience is still looking towards the Lord in all that he does. He never calculates whether an act of duty will be profitable, or what it will cost him. He never inquires whether it will honor him, or whether it will disgrace him. He never feels the public pulse or trims his sails to the breeze of popular opinion, but his delight in the law, from the love he bears to his God, makes him a truly conscientious man, who seeks no further than to know the will of his God, and then he pursues his right onward way without being weary and walks without being faint.

SERMON XIII.

CHRISTIAN OWNERSHIP.

BY REV. JAMES M. WALKER,

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“For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.”—1 Cor. iii: 21, 22.

BRETHREN:—I come not to announce to you that a rich relation of yours has lately died, in the mother country, and left you an immense legacy; I come not to announce that a great gold-mine has been discovered somewhere off among the rocky hills of your up-country place; I come not to tell that some new investment of yours bids fair to yield an immense profit. More glorious things than these am I now commissioned to publish to you, dear disciples of Jesus. And the announcement shall be made in the simple yet stately language of our text: “All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.” Have you ever considered before the interesting fact that you are immensely rich—that you are the humble proprietors of untold wealth? Have you remembered, that amidst the insolent pride, injustice, bustle, and almost breathless anxiety of a worldly generation, that every thing belongs to you, and has been prepared and kept for your benefit? This is a towering thought, and is literally laden with treasures of consolation for the believer’s soul. There is never a time when our minds may not recur, with bounding joy, to this sublime and delightful truth?

I. Let us inquire into the grounds of this ownership. How do we come to be in possession of all things? Wherein consists our right to them.

1. In the first place, they have been purchased for us.

Lamb of God. We stop not to consider the question of temporal benefits. This much we know, that we enjoy all things in consequence of Christ's death; that he, by his death, has been constituted head over all things to his people. Our Savior bled; *therefore* we enjoy whatever we do enjoy, temporal as well as spiritual. We are under obligations to Christ for all the comforts and blessings of life. And if he has obtained them for his people at the expense of his blood, they are ours by a price; we have a right to them because they have been bought for us. It was, too, a great price, and one fully satisfactory. Nothing more was required. Our Savior said, "It is finished"—it is enough, and now all things are yours, my friends, for the price is paid. My Father is satisfied—I have filled up the measure of his will. We have, therefore, a right to all things, brethren, and a right founded on the payment of a price, even the blood of Jesus Christ, God's own eternal Son. This is a right on which our souls may rest with much composure and delight.

2. But in the second place, we have a printed deed, and here it is, within the lids of this precious book. Here God declares that all things shall work together for our good—that if we ask we shall receive, if we seek we shall find—that we are complete in Christ, having all things that are necessary to our welfare and happiness—that all things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. Whoever can read, may take up this blessed volume, open its lids, and on its sacred pages read the golden words with his own eyes, in which all things are by Divine authority declared ours. Oh, the believer may take the Bible in his hand, and walk the earth as the monarch of all he surveys. He can claim whatever comes under his eye as his own, and point in triumph to the words of his deed. There it is, in black and white, in plain and simple language, and who dare contest his claim. How highly we should love this precious book! It comes from the courts of heaven, bearing the great seal, and publishes to the world that all things are ours; that it is the decree of God, who can never change, that all things should belong to us, and be or brought into our service, and

glorious message, and we should clasp to our hearts affectionately the precious volume that contains it.

3. But in the third place, all things are ours because we are united to Christ, and have become one with him. He is evidently owner of all things. He made all things, we are informed, and by him all things consist. There is not an object in the universe that he can not lay his hand upon and say, This is mine. And we are one with him by virtue of a spiritual union which was effected in our regeneration. Ours are now his, and his are now ours; we have made common cause. He is the vine and we the branches. He is the head and we the body. He is the foundation and we the superstructure. When Saul of Tarsus persecuted the followers of Christ, he complained that he persecuted him. "Saul, Saul, why persecutest thou *me*? I am Jesus *whom thou persecutest*." Our sins are even counted his, for we are informed that he was made sin for us who knew no sin, that we might be made the righteousness of God in him. In all our trouble he sympathizes with us. Our enemies are his enemies, our friends his friends. And whatever he possesses we possess with him by joint right. His righteousness is our righteousness before God; his Father is our Father; his home is our home; his glory is our glory; his riches are our riches. And as all things are his, all things are ours. So long as we remain identified with Christ, the universal proprietor, and this will be as long as the eternal throne endures, there is nothing which we may not claim as our own. Oh, what a glorious union is this, which secures to man so much! No wonder it is so often the preacher's theme. We are indeed *complete*, wanting nothing.

4. But in the fourth place, all things are ours because we are the children of God; they are ours by *inheritance*. Our heavenly Father owns all things, and we are his heirs; "if children, then heirs," says the apostle, "heirs of God." The father's property is the property of his beloved offspring; they participate in and enjoy it. And God's possessions are our possessions, because he hath said that we are his sons and daughters. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "I will be Father to the fatherless, and merciful to the widow and the orphan."

sons and daughters, saith the Lord Almighty." We have a rich Father, one whose possessions are immense, and therefore we are rich. Oh, let us rejoice that we are the children of God; that his honors and riches, wonderful and great as they are, are ours in virtue of our union with him! Could the heart crave more than this? Is there any proper desire which is not completely satisfied at this fountain? Such, then, are the grounds on which we, as believers in Christ, can claim all things as our own. They have been made ours by the blood of Jesus; they have been made ours by a lawful deed which we hold in our hands; they are ours because we are one with Christ, and all things are his; and they are ours because God is our Father, and we are his legitimate heirs. These are the strong cords by which we hold all things as our own, and they are cords which can never be broken. Our right to all things is made completely sure by this doubling of titles.

II. But what now, let us inquire, is the extent of this ownership, not only in the *subjects*, but also in the character of it.

As to the *subjects* of this ownership, we are taught that all things are ours—all things, without qualification or exception. The winds, the seas, the earth, the forests, the beasts, the birds, the reptiles, the insects, the gold and silver, the iron and copper, the springs and lakes, the fruits—all, all things are ours, my brethren. There is not an object on which we can fasten the eye, or to which we can direct the mind, which we may not claim as our own in a most pleasing sense. And as to the character of this ownership, we observe, in the first place, that all things are not ours *to be proud over*. We can not say that our hands, or that our industry and genius, have gotten us these things. They are free gifts, and not only so, but they are totally unmerited. Our ingratitude and rebelliousness are enough to provoke the Lord to withdraw them from us. They are not ours because we deserve them, or because we have won the divine favor by our loyalty, but because God is full of love, and is also patient and forbearing. Truly this ownership, while very encouraging and comforting, is not such as to flatter our

are all things ours to lay hold of at pleasure, and appropriate to our own use according to our mind, like our ordinary worldly estates. While they are really ours, and shall be made to subserve our interests in the best way, and at the proper time, they are not all under our eye, nor under our hand, nor at our own sovereign disposal.

Everything is ours in this sense, that it shall be occupied in our service, and be overruled by Divine wisdom and power to our benefit, as the chosen people of God. Why, my brethren, the very globe stands only for our sakes, and every thing on it. For our sakes the sun shines, the wind blows, the showers fall, the fountains play, the flowers bloom, and the fields wave with their golden harvests. Did your welfare require it, the gold would be taken from yon rich worldling's pocket, who cares not for God, and placed, every cent of it, in your hands. That is your gold, and whenever your interests require that it be deposited in some other place, it must be removed; all the vigilance and ingenuity of that worldling can not keep it. We may be perplexed, often, to know if a certain object is ours, for instance the gold in a wicked man's pocket, why it is not entrusted to our immediate possession; we may wonder how it can be really ours, and be made tributary to our welfare. But be assured, Christian brethren, that every object in the universe, even to the smallest insect or worm, is just in the very place, and employed in the very way, which the interests of God's people require. All things belong to them, and are kept in existence because they are here, and of course will be disposed of and overruled continually with reference to their goods. They are the proprietors of the world, and all things shall be made to minister to their welfare and happiness. And we would also observe, that this ownership shall last so long as our interests require, and not to be subject to all those contingencies to which the ordinary possession of estates is subject, and which so greatly mar the peace and happiness of worldly men. Nothing can perish, nor can any thing be plucked away from us by an enemy, until it has done all for us which it was ever designed to do, and all that our happiness and welfare demand. There is no danger of any thing

But what are the specifications which Paul has made?—"whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." The ministers of the Gospel, with their varied gifts and qualifications, were their servants, and each in his appointed sphere, and according to his measure of ability, labored for their good. Paul had his gifts and recommendations, and they were neither few nor trifling; Apollos had his, for we are told that he was an eloquent expounder of the Scriptures; and Cephas, or Peter, had his, for he was in many respects a remarkable man. But whatever were their respective qualifications, they were humble servants to the Corinthians, and according to their capacities, ministered to their edification. They should all be esteemed, therefore, and be affectionately regarded as the messengers of heaven. If one could do what the others could not, the others could do what he could not, and they all had their place, and were of great importance to the Corinthians. Neither one of them should be despised, nor be discouraged in his labors, for each one had his own place to fill, and his own peculiar service to render. There is a great variety of gifts among the ministers of the Gospel. One has a brilliant imagination, and makes Divine truth to sparkle all over with the rhetorical gems; another is very searching and practical in his appeals; another is an admirable declaimer, and attracts the attention of the most careless by his beautiful manner; another is plain in his language, and exceedingly uncourtly in his manner, and yet he is deeply interesting on account of his great earnestness and zeal; one speaks from the summit of Sinai, in tones of thunder, and another from the summit of Calvary in soothing and persuasive tones; one abounds in doctrinal and argumentative preaching, while another abounds in affecting narratives of Christian experience. The Church has all this diversity in her ministry, and yet it is well it should be so. She should not look upon any one of her laborers, for each has his own part to perform, and that a heaven-appointed part, and a part which no other man could perform so well. God well knows what kind of work he has to do, and he brings into the ministry the very men who are adapted by

nature and education to perform the different parts of it. Oh, then, brethren, let us thankfully receive all the ministers of Christ, and highly esteem their labors. But *the world* is also ours—ours to live in, ours to enjoy, ours to triumph over by personal holiness and faith, and ours to labor and pray for, and to win to Christ. *Life* is ours, to serve the Lord in, to win heaven in, to escape hell in, and to accomplish all those ends for which we have been placed here. How diligently it should be improved! Our earthly lives have not been given us to be wasted. *Death* is also ours, blessed be God; not our enemy, but our friend; ours to end our sorrows, and struggles, and cares, and afflictions; ours to let us out of this fleshly prison, in which we groan, being burdened, and let us into heaven, where are pleasures eternal and without alloy; ours to place us in the arms of angels, sent to escort us home to our Father's house; ours to open our eyes upon the eternal throne, upon the glorious hosts of heaven, and upon their snowy robes, glittering diadems, and golden harps, and to open our ears to their sweet and rapturous symphonies; ours to admit us to the immediate society of the dear Savior we love, and delight to honor; ours to put our weary souls to rest forever in the bosom of Divine love. Oh, if we will but view death continually through the glass of the Gospel, "king of terrors" though his name may be, we shall find him beautifully adorned, and very attractive to our eye. *Death is ours.* Surely the apostle did not mean to terrify us by such a declaration. No, he was attempting to administer consolation. And consoling indeed are his words, when properly regarded. Death does not come to the believer's door as a stranger, as an enemy, as an officer to bear him away to execution; but as a friend, a messenger from his Father's house, a deliverer, to knock off the chains that bind him down, and let him soar, like an uncaged bird, to a higher and purer region. Paul would teach with the poet, that "death is the privilege of human nature." *Things present* are ours—ours to enjoy, to improve diligently, and to build upon for the future. And *things to come* are ours—ours to exercise faith upon, to anticipate with delight, and to encourage our hearts with. *Promised things* are as certainly ours as if

objects, and show how they are ours in a most delightful sense, were it necessary. But it is sufficient for us to know that *all* things are ours, and wherever they may be, and however occupied, they shall subserve our interests in some way, and at some time, as a part of the little flock to whom belongs the kingdom.

III. And we would now observe, and it is a point of some moment, that we hold all things through a guardian, who takes charge of them for us, and appropriates them according to his superior wisdom for our benefit. Need I tell who this guardian is? He is our Father, God. He is a good guardian, and will manage our estate for us in the best manner possible, because he is infinitely wise, and knows what will be for our good, and is infinitely powerful, able to do all things, and is infinitely kind and tender towards us, and will surely do for us according to his great wisdom and power. Believer, it is well that all things are not in your hands, and entirely at your disposal. You are utterly incapable to manage such a vast and complicated estate. You are not wise enough, you have not judgment enough, and you have not power enough, and you are too much under the influence of your passions, prejudices, and vices. Oh, it is well that our wise and good Father is our guardian, and holds all our property in his hands. My poor brother and my poor sister, who can scarcely tell where you will get your next meal, who have only a handful of meal in your barrel and but a little oil in your can, you no doubt wonder how ungodly men around you come to be so rich, and to have all of this world's goods that their hearts can desire, while you, who are the real owners of all things, are left to struggle with poverty. But, friends, although your minds may not be able to perceive how it is, it is best for you that you should remain as you are; and strange as it may seem, I am persuaded it is for your good that the gold and the silver which belong to you should be in the pockets of others, just where it is, rather than in your own. Do not murmur. Hope continually in God, and trust his parental care. Oh, what a clearing up, what a glorious unfolding of the ways of providence there will be at a future day, when our minds shall be fully enlightened and we shall be made to understand the

kind intentions of our heavenly Father in all things. Oh, my brethren, the Lord reigns, and let us rejoice. We are minors, and are ignorant and inexperienced, and are not able to manage our own property, or conduct our affairs; and let us be glad that God, our heavenly Father, is our guardian, and will make all things work together for our good.

IV. And now there are several thoughts suggested by this subject, to which careful attention should be given.

1. In the first place, we must not despise little things, and too highly esteem great things, for every thing has its place assigned it by God, and has its work to do for us, as the chosen people of God. Paul, in the connection in which the text occurs, is reproving the Corinthians for their party spirit. One was for Paul, while another was for Apollos. This displeased the apostle. "While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos has watered, but God gave the increase." And in the 21st verse he says, "Let no man glory in men." And then he adds, "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." He evidently means that every thing has its place to fill, and its part to perform, according to the divine appointment, for our good. In the erection of a large edifice, one workman performs some very humble service, while another has a much nicer and more difficult task to perform; and yet the labors of each are necessary to the erection of the building. It could not go up without them both. And let us, then, not treat with contempt any of the gifts of God. He has consulted our welfare in the bestowment of them all. Especially let us never cherish "envy, and strife, and divisions," about ministers, nor lightly esteem those of humble capacity, for they all have their part to perform in the erection of Christ's kingdom.

2. Our text should also cure us of the envy and jealousy which sometimes spring up in a good man's heart, when he beholds the prosperity of the wicked. David was caught in the snare. He felt envious and dispirited when he saw the

ungodly grow up, and flourish, and spread out like the green bay tree. But we should remember that all things are ours, and if our heavenly Father will not place them in our hands, it is because he perceives it would not be for the best. They are just where our interests require that they should be. Let us, then, be contented with our lot. Let us not be grieved at the prosperity of the wicked. We shall have all those things which our welfare demands, be the state of affairs what they may; and more than this we should not desire.

3. We should also be patient under all our afflictions and trials. Even these are ours; not our enemies, but messengers of love, sent to wean our hearts from earth's vanities, and raise our thoughts to heaven. It is an alarming indication, when we are left to run a career of unbridled wickedness and prosperity. God is saying, "Let him alone"—let him perish—do not curb him, but let him work his damnation with greediness. God always intends our destruction, when he leaves us without interruption to our own course. We should look upon our afflictions therefore in a pleasing light—as friendly monitors, sent to keep us humble, and to keep us ever mindful of our latter end, and of our glorious rest above. Be patient, brethren, meek and unmurmuring, under the smarting rod, for all things are yours—"life or death, things present or things to come"—all have a friendly office to perform for you.

4. Again, let us encourage our hearts in the Lord. "The Lord is my shepherd, I shall not want." Do tempests sweep in their fury around us, prostrating the giant oak, and impressing our party most solemnly with a sense of the dread presence of the Almighty? The winds are ours. Does the sea roar and the fulness thereof, heaving and tossing in wrathful sublimity? The sea is ours. Do our enemies rage around, and threaten to destroy? They are ours—strange as it may seem, they are occupied in our service; they will at least drive us to our prayers, and keep us watchful and circumspect. We may look abroad over the world with perfect composure. What should we fear? All things are held in subserviency to our interests. If our welfare should require that this thing should be removed yonder, or that that thing should be removed here it shall be done, and none can

prevent it. If necessary, kings will be humbled for our sakes. We may have unbounded confidence in that love which gave us all things. What will it not do for us? When shall it ever fail us? Where is the point beyond which it can not be trusted?

5. Finally, brethren, let us be hopeful concerning the Church. If all things are ours, we should not be discouraged at the difficulties with which we have to contend in our missionary efforts. The gold and silver are ours, with which to support the Gospel, and to convey it abroad through the world. The press is ours, with which to multiply copies of the word of God. Steam is ours, with which to propel the car and the steamer. The winds are ours, to fill the sails of the stately ship, and bear it over the waves to some heathen shore. The telegraph is ours, to communicate our hasty despatches. Men's tongues are ours, to preach the gospel of the kingdom, and plead the gospel of Christ. Men's hands are ours, to work the press, and govern the ship, and control the telegraphic machinery. The horse is ours, to bear the heroic colporteur over the mountains and hills. Schools are ours, in which to train the youthful mind. Legislative bodies are ours, to enact laws that will honor God, and promote the interests of his kingdom. All, all things are ours. And whenever it shall please the Lord to place these things entirely in our immediate possession, and direct and aid us in the use of them, the world, I tell you, under the blessing of heaven, will soon be converted unto God. That all these instrumentalities shall thus be placed in our hands, and for this purpose, God has promised. Worldlings are almost breaking their necks after the golden treasures of California and Australia. But be assured, all this gold shall be employed in the service of the Church. Worldlings are almost desperate at this very time in pursuit of kingly power, as we learn from the tales of blood that reach us from the other side of the Atlantic. But be assured, after all the overturnings and overturnings that may take place, the banner of the true Church shall be seen waving over the turbulent elements; the thrones of power shall fall into our hands; together with Christ, we shall have the heathen for our inheritance, and the uttermost parts of the earth for our possession.

SERMON XIV.

TRUE AND FORMAL RELIGION.*

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"Having a form of godliness; but denying the power thereof."—2 Tim. 3: 5.

Strange as it may seem, deception is not unfrequently practised even in the Church of God. There are hypocritical professors, even of that religion which forbids, on the penalty of eternal death, every species of falsehood and duplicity. For many assume the visible garb of virtue—wend their deceitful way into the congregation of God's people, and scrupulously walk in the paths of outward rectitude, whose hearts have never been melted down to tenderness, by the fires of redeeming love,—whose bosoms yet wrangle with enmity against the Most High, and who are yet aliens from the commonwealth of Israel, and strangers to the covenant of promise. They possess the form, but are destitute of the power of godliness. Like graves covered with flowers, all without are beauty and fragrance, but within are corruption and death. Their whole religion consists in a lifeless observance of external forms: a service with which the heart has no concern, and which cannot possibly receive the approbation of Heaven. God requires the homage of the heart, and when this is not rendered, we in vain perform the drudgery of a formal obedience. The

utmost punctuality may mark our attendance on divine ordinances;—we may lift our voices loud in the celebration of the praises of God, and participate in all the various parts of religious worship, with apparent zeal and sincerity; but if our hearts are not warmed and actuated by that love to God, which is the keeping of his commandments, our religion is a mere lifeless carcase, a body without a soul, a shadow without a reality. It is true, a profession of godliness is in itself proper and even necessary. We must openly espouse the cause of Christ, and go forth in the intrepid discharge of public duty, in defiance of the sneers of the infidel and reproaches of the wicked. And he who confines his Christianity within the precincts of his own bosom, lest he incur the hatred of the world or the scoffs of his associates, is guilty of a base and wicked cowardice, which, if unpardoned, will expose him to the eternal condemnation of his Lord. Of them who in this life, are ashamed of Christ, will Christ also be ashamed when he cometh in the clouds, and surrounded by the hosts of Heaven, to judgment. But though an open profession of Christianity, and a diligent discharge of external duty be proper and necessary, they are not of themselves sufficient. We must possess the power, as well as the form of godliness. Our profession and conduct must be the offspring of the heart. All our religious actions must proceed from those sacred principles, which are the production of the Spirit of God, and apart from the influence of which there can be no true virtue.

That we may be enabled to discover our own true characters, we propose, in the further prosecution of this subject, to consider, in the first place, in what the life or power of godliness consists; and, secondly, notice some of those motives, which influence those who are destitute of the power of godliness to submit to the drudgery of practising its forms.

Godliness, in general, is the subjection or devotedness of the soul to God. It is the practical acknowledgment of his unlimited sovereignty and the unreserved dedication of all

our powers to his service, or to speak in the emphatic language of the Apostle, it is Christ formed in the heart of the believer; by the powerful agency of the Holy Spirit, in consequence of which he becomes a new creature, both with regard to his disposition and conduct; he partakes of the divine nature, and his members, which were formerly the servants of sin, are now employed as instruments of righteousness unto God. But to be more particular, we observe, in the first place, that true godliness includes supreme love to God. With the genuine Christian, Jehovah is an object of *supreme* and ardent attachment. Love to Heaven is the ruling genius of his conduct, and the language of his heart is, "Whom have I in Heaven but thee O, Lord? and there is none upon the earth that I desire besides thee." Under the influence of this disposition, he zealously and affectionately devotes the exercise of all his powers to a compliance with the divine requisitions. Loving God, he also delights in his service, and pursues the paths of commanded duty with pleasure, alacrity and perseverance. The Divine favor is an object of his highest desire, and to be engaged in the Divine service he esteems his greatest glory. Accordingly his performance of duty is not a matter of constraint and irksomeness, but of choice and pleasure. It is the willing outgoing of a strong and heavenly attachment. It is the rendering of a cordial and delightful compliance with the pleasure of a Being whom he esteems and venerates. Supreme love to God is then a prominent characteristic of genuine piety, and one which plainly distinguishes true godliness from every counterfeit.

The religion of the formalist is assumed for selfish purposes, and proceeds entirely from a dread of future punishment. It is to obtain some worldly advantage, or to stifle the fears of a deserved and everlasting wretchedness, that drives him from the haunts of vice to the house of the living God. These are the motives which impel him to assume the form of godliness and endure the irksome drudgery of an empty but punctilious obedience. For the purpose

of procuring a reputation for piety, he may wrap around him the garb of a false sanctimony, and carefully attend to the discharge of public duties; but with all his apparent sanctity, and all his external obedience, love to God is a sentiment unknown to his bosom. Governed by the principles of a vitiated nature, he finds no pleasure in the contemplation of the Divine perfections, nor any delight in the service of God. His darkened intellect perceives no beauty in holiness, nor any excellence in the Godhead, and his carnal mind, instead of glowing with love and gratitude, wrankles with hatred and enmity against the Most High. Even when engaged in the discharge of religious duties, his heart is averse to God and his service. With apparent fervor he may, indeed, sing the praises, and implore the blessings of Heaven, but his bosom is cold and uninterested. A stranger to the pure pleasures of communion with God, his attendance upon Divine ordinances is a matter not of delight; but of irksomeness and pain, and the secret longing of his heart is not for a continuation, but a speedy conclusion of Divine services. His performance of duty is the constrained obedience of a slave, who labors against his will, and anxiously looks forward to a period of rest.

But, secondly, the power of godliness consists in the mortification of our corrupt propensities. Every one who is the subject of real piety, is elect according to the foreknowledge of God, through sanctification of the Spirit to obedience. He is chosen by God to be holy and without blame before him in love. He is created in Christ Jesus unto good works, which God hath before ordained, that he should walk in them. The principles of his being are partially washed from corruption,—his mind is enlightened by the illuminations of the Spirit of God. The current of his affections runs heavenward, and the tenor of his conduct is in accordance with the requisitions of rectitude. Not that even the genuine Christian is completely free from the charge of vitiosity and crime. In this life the highest child of grace is imperfect in holiness. There is still a law in his members

which wars against the law of his mind, and often brings him into captivity to the law of sin and death. Governed by the principles of a nature not yet completely sanctified, and beset with many and powerful temptations, he is sometimes forced, as it were, across the line which separates duty from disobedience. But he returns, bedewing his erring footsteps with the tears of a sincere repentance, and pursues the path of duty with an increased vigor and circumspection. Convinced of his own weakness, from past failures, he turns his beseeching eyes to his exalted Redeemer, and in the strength of promised grace, endeavors to maintain a conscience void of offence both towards God and towards man. To be holy as his Heavenly Father is holy, is an object of his highest aspirations, and for the attainment of this object he labors with diligence and perseverance, in the business of his sanctification. Nor are his efforts unavailing. From a proper use of appointed means, accompanied by the blessing of Heaven, his graces become more and more invigorated, and his corruptions gradually decline. The body of death with which he is encircled, crumbles piecemeal from around him,—his affections mount to a higher and an increasing elevation above the things of the world,—temptations assail him with less powerful efficacy,—his motives to duty become more influential, and his conduct is bent with an increasing conformity to the righteous will of Jehovah. Like the shining light, which shineth more and more until the perfect day, his Christian course is characterized by the brightening splendor which illuminates his path. Progressive in its nature, his sanctification is daily on the advance, and as he proceeds in the Divine life, a stronger brilliancy is thrown around his character. Leaving his corruptions, as it were, behind him, he ardently presses forward until he has reached that crown of unmingled righteousness which awaits the regenerate,—until his soul, pure from corruption and perfect in holiness, shall pierce the Heavens, and take its station among the blazing seraphim, which surround the throne of God.

But, on the other hand, the man who possesses only the form of godliness is altogether carnal ; corruption prevails against his reason and his conscience. The flesh gives law, and every faculty of his mind and every member of his body are willing slaves to its usurped authority. Sin and Satan exercise over him an unbroken and irresistible control. Governed by the principles of a nature entirely vitiated, his whole soul is bent on the pursuit of earthly objects, and he finds pleasure only in the society of the dissolute, and in the gratification of his unsanctified desires. Accordingly, his life is conformed, not to the gospel, but to the world. The influence of reputation or interest may indeed lay as a check upon the natural propensities of the formalist, and restrain him from the commission of grosser crimes. From worldly motives, he may become a Christian, not only in profession, but in outward practice. But, after all, his religion is but a figment, a splendid robe, which he wraps around him when he goes out into the world ; but which he throws aside, the moment he enters the closet or escapes from the eye of the world. Finding no pleasure in the practice of righteousness, his observance of religious duties is a matter of constraint, and were he to consult the dictates of his heart, the house of revelry and not the house of prayer,—the indulgence and not the mortification of his carnal propensities,—the practice of vice and not of virtue, would be the chief object of his delight and pursuit in life.

But, in the third place, the power of godliness produces in the soul a holy indifference with respect to all earthly things. The godly person is one, whose treasures and whose heart are in Heaven. His life is hid with Christ in God, and his affections are placed on things above. In the united light of the Gospel and the Spirit, he sees vanity to be written on every earthly attainment. The fashion of the world, he perceives to be daily passing away, and lifting his desires from this region of change, disappointment, and sorrow, he engages in the ardent pursuit of that Heavenly inheritance which is incorruptible, undefiled, and that fadeth not away.

In the exercise of that faith which overcometh the world, and in the prospect of eternal honor and felicity, he is enabled to look down with a holy contempt, both on the pleasures and sorrows, which checker this scene of existence. Having cast the anchor of his hopes within the Heavens, he remains comparatively firm amidst those various storms of misfortune which agitate the ocean of life. Like the ardent aspirant, who in the loftiness of his ambition, triumphs over every difficulty which opposes his march to victory and fame, the genuine Christian regards the evils which besiege his earthly course, as little asperities in the bright path which leads to immortality. Nor is he less indifferent to those glittering advantages with which the world falsely promises to reward its votaries. With an eye steadily fixed on the glories of the ransomed, the fading honors and transitory enjoyments of earth shrivel into insignificance. Those projects of aggrandizement and felicity for which the worldling barter his immortal welfare, he spurns as unworthy his ambition, and convinced that the attainment of the universe would not indemnify him for the loss of his immortal soul, neither the allurements of pleasure nor the splendors of exalted station can seduce him from the service of his God, and the care of his immortal interests.

But, to change the picture, the mere formalist is altogether a creature of earth. The boundaries of time mark the precincts of the scene to which are confined his dearest hopes, and his warmest desires. Instead of turning his contemplation on the felicities of Heaven, and imbibing from the view, a quenchless desire of a happy immortality, his thoughts seldom rise above this region of decay, and his noblest powers are bent on the pursuit of worldly attainments. The promotion of his temporal interests is the grand object of all his efforts, and whatever mars or destroys those interests, overwhelms him with a deep and engrossing concern. Destitute of that fortitude which the power of godliness alone produces, he is completely borne down by the pressure of adversity, and prosperity swells his unsanctified bosom with

haughtiness and pride. A stranger to that peace and joy which the world can neither give nor take away, he is entirely dependant for felicity on external circumstances, and if these be against him, he has not a single source of comfort. Having no hopes beyond the grave, he looks forward to the hour of dissolution with horror, and his soul clings to earth with all the tenacity of desperation. Instead of hailing the approach of death as a termination of his sufferings, and the commencement of eternal joy, he regards it as an event which will tear him from the embrace of every earthly comfort and plunge him into the dark gulf of utter annihilation, or perhaps into everlasting misery.

In the fourth place, the soul, under the power of godliness, earnestly desires the enjoyment of God himself. Jehovah is the chief good of the Christian,—the object of his warmest desires, whose fruition he esteems the highest blessedness, and whose favor he reckons infinitely preferable to all the glories of sovereignty, all the advantages of wealth, and all the endearments of life. Regarding God as the sum and source of all excellence and felicity, he chooses him as his portion, ardently seeks his present favor, and rejoices in the hope of his eternal fellowship. Listen to his strong expressions of desire; “As the heart panteth after the water brooks, so panteth my soul after thee O, Lord. My soul thirsteth for God, the living God. O, when shall I come and appear before him.” While the worldling is flying from object to object in quest of felicity, and in the anguish of disappointment, crying out, who will show us any good; the eyes of the Christian, beaming with desire, are directed to his God, and all he asks are the manifestations of his Heavenly Father’s love. His prayer is, “Lord, lift thou upon us the light of thy countenance.” Ardently longing for the full fruition of God, he is at times more than willing to abandon the felicities of earth, and pass immediately to Heaven. With his confidence firmly stayed on the promises of infinite faithfulness, and the glories of Heaven opened out before the uninterrupted vision of his faith, his soul, were it the will

of Heaven, would eagerly burst from the shackles of the body, and on the wings of love, fly to the bosom of its God. "We are willing rather," says Paul, "to be absent from the body and present with the Lord." It is true, these strong actings of desire, though the proper exercises of a sanctified heart, may not be experienced by all those, who in reality are Christians. They are the actings of a vigorous, if not a triumphant faith,—a blessing, which, in this life, the weaker Christian may not attain, and which is not possessed always even by the highest child of grace. But, after making every allowance for the imperfections of earth, and the different attainments of the genuine Christian, the true believer will decidedly choose Jehovah as his portion, and ardently long for his enjoyment. His happiest moments will be those spent in communion with his God, and the brightest in his anticipated Heaven will arise from the thought that his eternity will be spent in the immediate presence of his Lord, in the contemplation of the Divine perfections, and beneath the cheering and uninterrupted smiles of redeeming love.

But, on the other hand, the mere formalist is an utter stranger to these exercises of the heart. For him, the excellence of the Godhead has no charms, and the desire of fellowship with his Maker, is a sentiment unknown to his bosom. Instead of thirsting for the living God, his soul thirsteth only for the transitory enjoyments of earth. These excite his warmest desires, and command his most ardent pursuits, while the infinite Jehovah is debarred from his heart and almost entirely excluded from his thoughts. Notwithstanding the air of sanctity which may mantle his countenance, and the scrupulous punctuality which may mark his performance of public duties, his carnal mind is enmity against God. Instead of commanding his attachment and raising his voice in the utterance of praise, the Divine excellence but awakens his hatred. And were he to receive the choice of his heart, he would prefer an everlasting existence on the darkest spot of this vale of tears, to the highest station in the shining throng of Heaven.

But, lastly, the power of godliness is manifest by a walk and

conversation becoming the gospel,—by a uniform and general observance of known duty. “Renewed after the image of God in knowledge, righteousness and true holiness,” the genuine Christian earnestly devotes himself to the service of God. In the strength of promised grace, he endeavors to extend a perfect obedience to all the requirements of the Divine law;—an endeavor, which is never made by the man who possesses nothing more than the form of godliness. However scrupulous in the performance of certain duties, the mere formalist never attempts a universal obedience. To conceal from the world the falsehood of his pretensions, he may, and doubtless will, go to a considerable length in the path of external rectitude. But, however extensive, his obedience has still its exceptions. Instead of attempting the mortification of every sin, and the discharge of every duty, there are certain criminal indulgences so dear to his heart that he will not relinquish them, and certain duties are so repugnant to his vitiated inclinations, that he will not consent to their performance. Adopted for secular and unwarrantable purposes, his religion is carried no further than is barely sufficient to answer these purposes. If reputation be his object, he is diligent in the discharge of public, but slothful and careless in the performance of private duty. If he has assumed the form of godliness, for the purpose of pacifying an exasperated conscience, he ceases to go forward in the path of religious obedience, the moment that the sense of guilt and the apprehension of danger are worn from his mind. But, how different is the conduct of the genuine Christian,—of him, whose heart has felt the purifying influence of the power of godliness? He, delighting in the Divine love, and ardently devoted to the Divine service, sedulously labors to avoid every sin, perform every duty, and maintain a conscience void of offence, both towards God and man. Denying all ungodliness and worldly lusts, he endeavors to “live soberly, righteously and godly in the present evil world.” In the exercise of a sacred ambition, he aspires to perfection in holiness, and rests not satisfied with any inferior attainment. Accordingly, “leaving those things which are behind, and reaching forward to those which are before, he

presses towards the mark for the prize of the high calling of God in Christ Jesus." "Giving all diligence, he adds to his faith, virtue; to virtue, knowledge, &c.,"—thus adding one Christian grace to another, he endeavors to abound more and more in every good word and work, until he has perfected holiness in the fear of the Lord. Unlike the mere nominal Christian, he does not rest contented with the performance of a few lifeless exercises or the discharge of a few external duties, but endeavors to extend a perfect obedience to all the requisitions of Heaven. Instead of complaining that the commandments of God are many and burthensome, he rejoices that he is furnished with so many opportunities of testifying his gratitude to his Heavenly Father, and he only grieves, that he is unable to serve, as he would, that God, who is the Parent of all his mercies, who loved him to the death, and redeemed him from destruction with his blood. Accordingly he devotes the exercise of all his powers to a compliance with Divine will, and glorifies God with both his body and his spirit, which are God's. Such is the Godly man, and in this manner doth godliness exert its power, "casting down imaginations and every high thing that exalteth itself against God."

But, to conclude, let us, in the light of this subject, examine our own respective characters. No duty is of more importance to the Christian than self-examination. Without this it is impossible that we should be acquainted with our own spiritual condition. We are in danger of flattering ourselves with a name to live while we are dead,—dead in trespasses and in sin,—liable to eternal destruction. Then, that we may not go down to the grave with a lie in our right hands, and be awakened from our deception when it will be too late to remedy our condition, let us examine and prove our own selves, and if we have not already attained, let us endeavor to possess the power as well as the form of godliness; for it is not every one that saith Lord, Lord, but he that doeth the will of God, that shall enter into the kingdom of Heaven. Give, then, no sleep to your eyes, nor slumber to your eyelids, until you have obtained an experimental acquaintance with the power of godliness,—until you have become Christians, not only in name, but indeed and in truth.

For this purpose, "seek ye the Lord while he may be found, call ye upon him, while he is near." Diligently employ those means which God has appointed to be observed as means of grace, seeking, especially, by ardent prayer, the influences of the Holy Spirit to regenerate and sanctify you. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." God will not withhold his Spirit from them that ask him for it. Ask then, by ardent, zealous, importunate supplication, for the fulfilment of the Divine promise, "I will give them one heart, and I will put a new spirit within you; and will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances, and do them, and I will be their God."

SERMON XV.

MAN'S IMMORTALITY ;

AS EVIDENCED BY THE NATURE OF THE SOUL.

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"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2: 7.

When every thing else had been accomplished which was requisite to the perfection of this terrestrial sphere, except the introduction of the grand progenitors of our race, the blessed Trinity are represented as having held a consultation, saying, "let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." And this was a distinction conferred exclusively upon man. All other orders of animal creation were to be inferior and subordinate to him, and hence, when they were to be summoned into existence, it was enough that the omnific word "let be," should issue from the lips of Jehovah, and the work was done. But when the last and crowning labor was to be achieved,—when man was to be ushered upon the stage, then a conference must be held,—then the Deity exhibits himself as though He paused to consider, before He would enter upon a work so solemn and responsible. These circumstances, in the origin of man, as they have been communicated to us by Divine revelation, invest him, as a creature, with a peculiar dignity and worth,

and reflect a glory and honor upon his primitive nature to which no other earthly creature can aspire.

And notwithstanding scenes of depravity, and crime, and degradation, and suffering, and woe, which have, more or less, embittered every period of his subsequent history, still the world abounds in evidences of his natural superiority. Monuments of his intelligence, and industry, and power, and skill, are disseminated all over the surface of the globe, and it is sufficient to contemplate these, to be impressed with a sense of the exalted purposes for which our race has been adapted. Even in his ruins, there is apparent the illustriousness of his origin, the distinguishing endowments and susceptibilities of his nature, and the high destination assigned him. Though fallen from his pristine rectitude and elevation, he is still far removed above the brute; and though the divine similitude in his person has been sadly mutilated and disfigured, it has not all been obliterated.

But why has man been thus distinguished? Wherein consists the superiority of his nature? What peculiarity in the constitution of his being ranks him here as the first in order among animal existences? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This reveals the mystery. Here we have the source and foundation of his excellence brought to view—"he became a LIVING SOUL." All other animal existences on earth were constituted *living creatures* only; it was man's distinguishing privilege to be constituted *a living soul*. Moulded from the dust of the ground by the forming hand of his Omnipotent Creator, as to his *body*, and inspired by the breath of the same Almighty Jehovah, as to his *soul*, his nature is two-fold—he is *body* and *soul*. The body is the visible, tangible, ponderable system of wonderfully constructed organs, mutually related and combined "to be actuated by powers, the mode of whose existence and operation cannot be explained by reference to the known laws of matter." It "is a living machine constructed for the use of a spiritual being," which

owes its origin to the immediate inspiration of Him who is the Father of the spirits of all flesh, and that spiritual being is the *soul*.

But what is the soul? Wonderful essence, what is it? The soul is our theme; the soul,—its nature; powers, and operations, as demonstrative of its immortal destination,—is the all-important topic of which we propose to treat in a brief series of discourses. And it is manifest that we have not assumed for ourselves an easy task, however otherwise agreeable and interesting it may be.

Of all subjects that relate to human entity, the most abstruse and intractable, in some respects, is that upon which we are about to enter. Here, if anywhere, we may discover how ignorant we are, and how much remains to be learned. And it will be well if we be duly sensible of our ignorance; it will make us, at least, modest in our theories, and ambitious for more certain and definite information. “The rude, un-instructed peasant, or ignorant pretender, believes that he understands everything before him; the experienced philosopher knows that he understands nothing.” It was so formerly in Greece, and will be so in every age and country; while the sophists of Athens asserted their pretensions to universal knowledge, Socrates, in opposition to them, was daily affirming that the only thing he knew to a certainty was his own ignorance. And this was profitable knowledge to him, and if we are influenced aright by it, it will be profitable knowledge for us; for it will stimulate us to greater researches and more patient investigation in our pursuit after truth, and will crown our efforts with proportionate success.

We proceed, therefore, to enquire, in the first place, into the NATURE OF THE SOUL.

What is the soul? Revelation answers, it is the real man, for *man* became a living *soul*. But how much is comprehended in this answer? Two things, at least, it clearly asserts:

1. That the soul, which emanated from the direct inbreathing of God *is essentially distinct from the body*, which was

formed from the dust of the ground, and into the nostrils of which the breath of life was inspired, by which man became a living soul; and

2. That the soul is *essentially superior to the body*, as it is a living principle, by which the body, previously dead and inoperative, was endowed with life.

To the enquiry, what is the soul? we therefore answer,

1. It is not the body; but on the contrary is something essentially distinct from the body. The body was antecedent in its organization to the soul; the soul was the living principle by which the body was actuated, and without which it was but a cold and motionless mass of matter. It was thus when our first parents were created; and the same distinction between body and spirit is perpetuated in all their progeny. The body is one thing, and the soul is another. In the living, thinking, moving man they are most intimately associated, but not amalgamated; the body is the tenement of which the soul is the inhabitant; the body is the wonderful machinery, the inimitable mechanical organization, through which the soul operates; the body is the appendix, the soul is the man. "The Lord God formed man of the dust of the ground," that is, his body, his corporeal nature was composed of material elements, such as enter into the constitution of the earth.

—But his soul—whence did that come? Let our text reply—"The Lord God breathed into his nostrils the breath of life, and man became a living soul." Such is the Divinely revealed history of the origin of this mysterious, wonderful, living essence. It is a direct emanation from the Creator; it is His inbreathing in man; it springs not from the earth; it is not the result of material organization; it consists not of the peculiar and complicate arrangement, of ponderous particles or atoms united by various laws of attraction or affinity. No,—it is of higher, holier origin. The mechanism of the body was complete; all its organs were fitted up and disposed for the functional duties which they were severally destined to perform; every bone, and muscle, and sinew, and ligament, and nerve, occupied their proper place;

the heart was there, and the blood of which it was to be the grand reservoir; and the veins and arteries which were to constitute the circulating medium to and from this grand reservoir, were there; and the lungs, with their innumerable air-cells and attenuated blood-vessels, covering an incredible extent of space within the limits of a few square inches, were there; and that admirable tissue and convolution of nerves where sensibility centres, and the power of thought is enthroned—the brain—was there. The physical system, with all that perfection which the forming hand of Jehovah alone could confer upon it, was there; it was a *human body* complete. But it wanted the life—it wanted the *soul*, and that it received when God breathed into it the breath of life. Previous to this event, it was *body* only and *body* complete; but subsequently to it, it was *body* animated with the *soul*. The soul therefore is not the *body*, but is a principle breathed into it, by which the *body* is endowed with all those living and active energies which pertain to it.

And this distinction between the *body* and *soul* is essential. It is a distinction which consists in the very essence of their respective beings. The *body* is a material organization; the *soul* is spirit. Says the word of God by Solomon: "The dust shall return to the earth as it was, but the spirit shall return to God, who gave it;" that is, the *body* which was formed from the dust of the ground, shall be dissolved into its original elements; but the *spirit* which was breathed into the *body* by the Creator, shall return to Him from whom it emanated. Here, it is announced that the *body* and the *soul*, though united in the present mode of existence, are separable, and that while the *body* may lose its characteristic organization, the *soul*, as an indissoluble element, may pass into the presence of God and dwell forever with Him.

But it may be asked, what is matter?—and what is spirit? We say that the *body* and *soul* are essentially distinct; that the *body* is *material*; and the *soul* is *spirit*, or not material. Now, what is matter? and what is spirit? Can any one define their essence for us? Can any one tell us in what either matter or

spirit consists? We know that there is something which we denominate matter, and something which we denominate spirit, and we know that matter is not spirit and spirit is not matter. We know something of the properties of the one, and of the operations of the other; but scarcely beyond this does our knowledge extend.

Matter is the substratum of the visible universe. It is distinguished by various properties, essential and peculiar. Its essential properties are those which pertain to it under every form and combination which it can assume; its peculiar properties are the result of peculiar organizations, and conditions in which it may be placed. Chemical analysis reports to us 66 primary elements as variously combined in the formation of material objects; yet we are not to suppose that the chemical art has attained perfection, and that other elements may not be discovered by a still more rigid analysis. But each individual element, however minute, possesses all the essential properties of matter—form, solidity, color, impenetrability, divisibility. Matter is cognizable to the senses. Iron, for instance, is material. We see and feel it. It has color, solidity and extension. We are familiar with its qualities and uses; but what more can we say concerning it? We may dissolve its organization, and analyze its constituents; but here we must stop—we can go no farther. What is essential to the constitution of a bar of iron we may ascertain, but what is the essence of its constituent elements we cannot ascertain. No analysis, however rigid, can enable us to detect the essence of the elements of material organizations. That is a mystery, and ever must be, so far as our present capacities are concerned—a mystery impenetrable, insolvable, unknown.

And if we know so little about matter, what may we be expected to know about the soul, or spirit, whose nature is

"Of subtler essence than the trodden clod,
Active, aerial, towering, unconfin'd!"

We say it is *immaterial*. But what do we mean by the term immaterial? It is a very comprehensive term. It embraces all possible being, excepting what is strictly matter; it

"includes in its vast circumference, every essence and mode of essence of every being" which does not pertain to the visible universe. It is not, therefore, limited to the human soul, nor is it peculiar to the divine and angelic natures besides. There is a spirit—and spirit is immaterial—in the beast. "The spirit of a man," says Solomon, "goeth upward, and the spirit of a beast goeth downward." There is, also, a spirit in vegetation. The vital seminal principle in the acorn, which causes it to sprout and grow, and eventually become the mighty oak of the forest, we presume, is immaterial. To announce, therefore, that the soul is immaterial, is to convey very little information with regard to its nature—it is, indeed, only telling us what it is not, rather than what it is.

2. But again, the soul is not only essentially distinct from, but it is also essentially superior to the body, because it is that living, active, and thinking principle in man which constitutes him a reasoning, intelligent, living creature, and a moral agent—which endows him with all his distinguishing faculties and susceptibilities. It is that by which he understands and wills, purposes and acts—by which he is rendered superior to all the lower orders of animal creation—by which he achieves his wonders in science and art, and comprehends the mutual relations of truth and duty; and whether it be called the soul, or mind, or spirit, it refers to the same essence in man. It is the noblest part of man; it is the image of God in which he was created; the principle of his being which assimilates him to the Deity. The body is but a mansion for the soul to dwell in; the soul is the distinguished inhabitant. It is not visible or tangible, but we know that it exists. We are conscious of its operations, and from these we judge of its nature, and by these only can we have any knowledge of it. These operations we ascribe to certain faculties, not that we suppose the mind to be divided, or capable of division into different departments, but merely to express the different kinds of operations it is enabled to perform. Thought, reason, judgment, memory, imagination, will, understanding—all these exercises are referred to appropriate faculties or powers as pertaining to the

mind or soul, the denomination of which faculties indicate the nature of the operation ; but the agent which operates, as represented by the variously denominated faculties, is an indivisible agent possessing really but a common power to operate in the different modes, as specified by these various denominations.

The soul, we say, is a living principle. In this respect it may not be superior to the principle of life which pervades the other orders of animal creation, but it is, at least, superior to matter.

Again, it is an active principle. And here, it excels a mere material existence, for matter is essentially inert—is not capable, of itself, of any species of motion. If at rest, it must forever continue so, if no foreign force be employed to disturb it ; and if in motion, it must move on eternally, unless interrupted by counteracting influence.

Again, it is a thinking principle, and under this definition we include all the phenomena of thought ; but matter has no capacity to think. Matter of itself is dead, inactive, and unintelligent, and we cannot have the phenomena of either life, motion, or thought from its isolated particles, or from any combination into which they may enter. The living, active, and thinking principle in man, therefore, which we call the mind or soul, is something distinct from and superior to matter.

The doctrine of materialism, which attributes to a certain peculiarity of organization, all the phenomena of life, motion, and intellect, is supremely absurd. It admits that individual atoms of matter are, in themselves, inert and unintelligent ; but contends that when these individual atoms are enabled to assume certain arrangements, they become, not as individuals, but as a united mass, living, active, and intelligent. Is it possible to conceive how mere proximity can effect such a change ?—how the simple fact of organization can develop attributes and powers which do not belong to any of the constituent elements of the organization ? How many nonentities must be brought together to constitute something ? What number of idiots will be requisite to make one rational man ? We con-

clude, therefore, that the powers which belong to the soul evidence its immateriality. Whatever its essence may be, it is distinct from the body, or from the constituent elements of the body. It is something superadded, inbreathed; consequently it is not a material element, nor an organization of material elements. But it may be enquired if the soul is not material, what is it? Can we comprehend the nature and mode of its existence? We answer, we cannot—it is incomprehensible. But notwithstanding this, it is a reality—it does exist. If there is a reality in the human constitution at all, it is in the soul. We would sooner be skeptical of the existence of the body, than of the living and thinking principle which animates it. Our evidence in favor of the fact of the reality of the soul is more satisfactory and convincing, in many respects, than that which we possess in favor of the reality of the body.

But, it may be asked, how can the soul exist if it be not matter? We answer, that whether it be material or immaterial, its existence does not depend upon its nature, but upon the will and power of God, who is the Maker of our bodies and the Father of our spirits. But to be immaterial is not necessarily to be without substance or form. All substance is not matter. We know not but that there may be an almost infinite variety of substances besides what we ordinarily denominate matter; and the soul of man, we conceive to be, not an *un*-substantial, but a *substantial* reality. It must occupy a definite, limited space, and consequently it must have form, and form supposes substance. If it be without form, or, in other words, if it be not confined to a certain definite, limited space, then it must be either omnipresent, or non-existent.

And now, what is the sum of our inquiry into the nature of the soul? It amounts to this: The soul is an immaterial, living, active, thinking substance, distinct from the body which it inhabits, and superior to matter in every possible form and arrangement which it can assume. It is, indeed, the noblest part of man, for it is that which constitutes himself—the *real man*;—for it is written, “man became a living soul.” That is, by the inbreathing from God, man

became—for he was not so before—“a *living soul*.” Henceforth he consisted of, at least, two parts in his entire constitution, a body and a soul,—a body, the organized material tenement of the soul, and a soul, the living, thinking, ever active, and aspiring occupant of the body. But it is the soul, or the spiritual element of man’s compound constitution, which is pre-eminently entitled to be called *man*,—for *man* became, not a *living creature* only, but a *living soul*. The soul therefore is the man, and the man is the soul. The body is not the man, but the house in which the man dwells, and the man is the soul. All the fearful and wonderful mechanism of the body is for the soul’s sake. Let the soul depart from its occupancy of the body, and the body soon crumbles down to dust. The soul is the life of the body,—its animating principle; for all the life of man is comprehended in the soul. There was no life in the body, till God inbreathed it; and that inbreathed life was not life merely,—it was a *living soul*,—it was life of an elevated, peculiar order—life found existing in no other earthly organization save that of the human body,—life of far superior excellencies and attributes and having a far nobler destination assigned it, than the life of a brute. “Man became a *living soul*; beasts, birds, fishes, and creeping things, in all their countless multitudes, became *living creatures*. Observe the distinction between a *living soul* and a *living creature*. This distinction is by no means, an insignificant one. God designed that it should express the distinction between man as a rational being created in the divine image, and the beast, bird, fish, or reptile as an irrational being created not in the divine image. Life as mere life is the same in man and brute; but the life of a man and the life of a brute are not one and the same, because the life of a man is more than mere life. It comprehends something still more glorious than simple existence. It is *soul*,—an essentially living principle with all the properties of God’s own nature, as far as they are communicable, in a measure impressed upon it. But the life of a brute is *life only*, with those instincts which

a reindispensable to its protection and propagation, and appropriate to the transient phenomena it is called to manifest. It is life—not soul; and its animation constitutes its subjects *living creatures*, while the inspiration of the life of man constitutes its subjects *living souls*. Yet we may denominate the life of a brute, as well as that of a man, by the term *spirit*,—for they are both spiritual as distinguished from matter. Hence in Ecclesiastes it is written, “the spirit of a man goeth upward, but the spirit of a beast goeth downward to the earth;” in other words, though they are both spirit, yet they are diverse in their nature and destiny. The living principle in the beast varies from the vital principle in man in the history of its origin. The immediate source of the one, as this history informs us, was God; of the other, was matter. God breathed into the nostrils of the human body, and by this act the living soul originated. But in the production of the living creature, God said, “let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven.” Again, “let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind.” The living creature was the production of secondary agencies under the direction and authority, and by the power of God; but the living soul was the production of God’s immediate personal agency.

Thus the life or spirit of a man and the life or spirit of an irrational being vary from each other in the immediate sources from which they issued. And may we not, reasonably, infer from this fact, that there is a corresponding variety in their nature and destiny? But their respective phenomena demonstrate the assumption that they are not one and the same; and these phenomena are the visible evidences that the living principle in man is of a higher order than that of the brute, and that it is adapted to and aspires after a nobler destiny.

But the scriptures speak, in several instances, of a soul and of a spirit as pertaining to man, as though these terms

signified essentially distinct principles. And so it has been deduced that man is threefold in his constitution,—that is, that he consists of body, soul, and spirit. And the idea is not an absurd one; for soul and spirit, in common use, are not precisely synonymous. Yet we do not embrace the idea as true, for we believe that soul and spirit are terms which belong to the same essence, though they do not present that essence to the mind in precisely the same point of view. The soul seems to be a term of more comprehensive import than spirit, involving spirit as a mere animating principle, with certain powers and properties attached by which it is more than a mere animating principle,—by which it is presented as a living and reasoning principle, which constitute it superior to the spirit or animating principle of the irrational creation.

The inference of all is that the living principle in man is superior to the living principle in all other orders of animal creation on earth,—superior in its immediate source, superior in its powers, superior in its susceptibilities, superior in its essence, superior in its mission, and infinitely superior in its destination, and that whatever pertains to the soul as a distinguishing attribute or office, belongs to man, for “man became a living soul.”

It is true, that we have nothing more than the simple ground work for this inference furnished us in the nature of the soul, and that this nature cannot be fully appreciated till we have contemplated it in the light of its manifestations through the exercise of its powers and susceptibilities. Still enough has been ascertained, by the aid of the considerations which we have just now employed, to assure us that no ordinary destiny awaits every individual of our race, and to prepare us for the doctrine of man's immortality, and for all that the holy scriptures reveal to us concerning it. Yes, from the distinctive nature of the soul we infer that it has been summoned into being never to loose its existence—that it will live, and think, and act, and be happy or miserable, throughout endless ages. And this inference we hope to

render clear and impressive, as we progress in the discussion of its wonderful and god-like faculties and achievements, as they are exhibited even in its present mode of existence, and as we contemplate the singular phenomena which are developed at times by the abnormal states to which it is occasionally subjected.

But it is worthy of special remark here, that while we appeal to the testimony of the soul itself for the proof of man's immortality, yet it is to the Word of God we are indebted for our ability to profit by this testimony. For what would we know of either the origin or destination of man, were it not for the revelation which God has been pleased to vouchsafe to us concerning these momentous facts? Infidels may asperse the Bible—the only infallible source of our religious knowledge—and essay to subvert the evidence of its truth; but every such effort only recoils upon its perpetrators with most disastrous effect, and must eventuate in the clearer education of its verity.

God's word and works conspire to exhibit the perfections of the same Creator, and in multitudes of instances, shed a mutual light upon the same grand moral truths. They never conflict in their testimony, but always corroborate each other when they testify at all to the same subject. The heavens above, with its myriads of worlds and systems of worlds,—the earth on which we tread, with all its organized and unorganized constituents, its animate and inanimate,—the atmosphere which encircles us—the food we eat, and the water we drink; our own fearful and wonderful mechanism of body, and still more fearful and wonderful endowments of soul; all are witnesses for God, and bear testimony, to a greater or less extent, to many of the most important and sublime doctrines of Divine Revelation. All are but portions of God's unbounded universe, and Christians, wherever they travel, whether in the kingdom of nature, of providence, or of grace; among the discoveries and investigations of science or art, or in the abstruse speculations of metaphysics, or in the clear and unequivocal communications of

God's own word; everywhere the christian finds an Omnipresent God, and everywhere God becomes the theme of his most pious meditations and of his most elevated praise. But it is, especially, in the distinguishing nature and destination of the soul, the Christian realizes that he is possessed of the grandest exhibition of Divine wisdom, and benevolence, and power, and justice, and mercy, and truth; yea, of all the natural and moral attributes of the Eternal Deity. The soul was God's noblest work on earth, and when the earth itself shall be burned up, and the heavens disappear as a scroll; when all the elements of material creation shall melt with fervent heat, the soul shall still survive, and when ages upon ages have elapsed, it will only have entered upon the youth of its existence,—a youth which shall be interminable in its existence.

BIOGRAPHY.

THE REV. MATTHEW LIND.

BY REV. JOHN D. DALES, D. D.

In the early settlement of this country, there was a great scarcity of well-qualified and faithful ministers of the gospel; and the means of furnishing them did not exist at all, or were of an exceedingly limited kind. This state of things was painfully felt by large numbers of those persons especially, who had left their homes amid the privileges of the various branches of the Presbyterian family in Scotland or the north of Ireland, and here found themselves and their children destitute of almost all the means of grace. At the contrast their hearts sickened within them; and as might be expected, almost at once their eyes were directed back with longing desires to their native lands for men to break unto them the bread of life. Sometimes the most touching appeals would be addressed by letter or petition to the supreme judicatories of their respective churches, or to some of the individual ministers of those bodies. And sometimes men would be taken from their households and their labors, and sent across the wide waste of waters, (at that time no light undertaking,) that by the living person the anxious desire of them that felt themselves well-nigh ready to perish might be the more earnestly and effectually pressed.

Nor were these calls in vain. From all the Presbyterian bodies, and especially from the Reformed Presbyterian and

the two branches of the Secession—the Burger and the Antiburger—men came out who had little less than apostolic zeal for the truth of God and for the salvation of souls. In many of them was much of the same mind which was also in Christ. They loved their work, and they loved not their lives unto death. Their labors were severe and abundant, and the blessing that followed in many instances was lasting and rich.

The Rev. Matthew Lind was born in Cairn Castle, about four miles from Larne, in the county of Antrim, Ireland, about the year 1732, (whither his father had removed from Scotland near the close of the previous century.) After having diligently and successfully passed through the prescribed course of study, (principally in Glasgow, Scotland,) Mr. Lind was solemnly set apart to the gospel ministry by the laying on of the hands of the Presbytery, and settled in the pastoral charge of a Reformed Presbyterian Church in the parish of Aghadowey, near Colerain, in the county of Londonderry. His congregation was (as all congregations should be felt to be) an important one, and at once he gave himself wholly to his work. His course of reading, though not as extensive and varied as the vast increase of books in these latter days would have tempted it to be, was most thorough; and his preparation for the pulpit were of the most careful and instructive kind. His pastoral oversight was tender and faithful, and his diligent attention to visitations and catechisings from house to house gave constant force to his labors in the pulpit from Sabbath to Sabbath. As might be expected from such a course and an eminently guileless and becoming deportment in his daily walk, he was greatly beloved by his people and esteemed among his brethren.

After several years' labor in this charge he was waited on by a commission that was sent out in 1773 from a settlement of excellent people residing in Dauphin county, Pa., and belonging to the Reformed Presbyterian Church. This commission was instructed to procure at least two ministers, one of whom should be the Rev. Matthew Lind, if it were

possible to remove him; and the other was left to the commissioners' own choice. After considerable deliberation and prayer, Mr. Lind decided that it was his duty to yield to this call of the head of the church, whose people were so emphatically fainting and scattered abroad as sheep having no shepherd. The late Rev. Alexander Dobbin was the other minister selected to become his companion and fellow-laborer. They sailed shortly after their decision was made, and landed in Philadelphia early in the year 1774, and together with the Rev. Mr. Culbertson these two brethren organized during that year the first Presbytery of the Reformed Presbyterian Church in this country.

Passing from Philadelphia to the people who had invited his labors, Mr. Lind was shortly afterwards settled over a united charge, part of it being in Dauphin county, and part at Stony or Slate Ridge in Cumberland county, and here he labored with zeal. Where there had been a famine for the bread and the water of life, he was instrumental, by his diligence, his unceasing prayers, and the sweet unction of his preaching, to provide feasts of fat things; and the people greatly grew in grace and in the knowledge of the gospel under his ministry. The times, however, were troublous. By step after step the mother country had provoked the resistance of the thirteen colonies, and at length that war broke out which resulted in their entire separation from Great Britain, and the establishment of a free and independent government. In this struggle, it is understood that, like the great body of the Presbyterians of every name, Mr. Lind strongly sympathized with the colonies, and never ceased his interest in their cause, until in common with the country at large, he could rejoice in the blessings of free institutions and a free people. This struggle also led him and his brethren to see deeply the necessity of the churches in this country taking a position separate from all their former connexions abroad, and especially that there should be a greater visible union here among all those who were of generally like precious faith and usage in the worship of God. Accordingly, after

years of deliberation, these brethren—comprising the entire ministry of the Reformed Presbyterian Church—and eleven of the Associate—being all the ministers of that excellent body, except Rev. Messrs. Marshall and Clarkson—united in forming at Pequa, Pa., on the 13th of June, 1682, the Associate Reformed Church. That union had long been devoutly desired—was frequently prayed for—and at length was made on the principle of forbearance among brethren, who had mutual confidence in their own and each other's attachment to the truth and the cause of God, their common Saviour. And though there was, as is always to be expected, an honest and conscientious opposition on the part of some of the union, yet it may be said that the prominent actors in it generally, approved of it more and more the longer they lived, and many have risen since to praise them for their work.

Sometime during the following year, Mr. Lind was released at his own request from the charge which he had now held for about nine years, and accepted a call to the united congregations of Greencastle, Chambersburgh, West Conocogeague, and Great Cove, (now McConnellsburgh,) in Franklin county. In this scattered and trying, but important charge, he labored with much of the energy and success of his early years. Increasingly large numbers waited on his ministry, and many were led to the Savior to whom he loved to preach. He had great pleasure in visiting destitute places and vacancies; and in several of these, to this day, his memory, and that of his excellent son,* is precious for such labors of love. His seat was usually filled in the church courts, and his consels and opinions were always well received. In his person Mr. Lind was large, and in his latter years inclined to corpulency. He was remarkably comely and attractive in his form, mild and amiable in his countenance, persuasive and winning in his manners. And over all this, and far excelling

*The Rev. John Lind, of Hagerstown, Md.

every natural characteristic, there was a lovely spirit of simple, consistent, and ever-present piety, manifesting that his walk was with God, and that he *felt* that he was an ambassador for Christ, and a minister of the gospel.

But the period for the termination of his labors drew on. In the year 1797 or '8, he accidentally received a fall from his horse; and though he partially recovered, he was never able afterwards to attend fully to the duties of the ministry, but gradually declined until the 21st day of April, 1800, when he calmly breathed his last, and entered into rest. He was greatly beloved in life, and deeply lamented in death. The following obituary notice of him, prepared by his friend and immediate successor, the Rev. John Young, of Greencastle, will show how he was esteemed by those who had known him long and well:—

“On Monday, the 21st of April, 1800, the Rev. Matthew Lind, late pastor of the congregations of Greencastle, Chambersburgh, West Conacogeague, and Great Cove, under the inspection of the First Associate Reformed Presbytery of Pennsylvania, departed this life, aged 68 years and 8 months. Endowed with talents for deep investigation, he, happily for himself and others, employed them chiefly on subjects of theology. A laborious student all his life, he rarely, if ever, appeared in the pulpit without giving ample proof of his being master of his subject. Feeling himself the importance of divine things, and knowing that men cannot be saved without *receiving the truth in the love of it*, it was his anxious endeavor to inform the understanding of his hearers, and to impart to their hearts the animation and warmth of piety. Often have crowded auditories had their attention astonishingly riveted for hours together, whilst with singular ability he has unfolded the sublime mysteries of the gospel, and traced the various exercises of Christian life. He was indeed a workman that needed not to be ashamed, having received from his Master a rare talent of rightly dividing the word of truth. Having entered the ministry about the year 1760, he remained in the punctual discharge of his offi-

cial duties till within less than three years of his decease. Finding the infirmities attending his advanced age increased by a fall from his horse, he applied to the Presbytery and obtained a release from his pastoral charge. Since that period he failed gradually, till it pleased his Master to call him hence to receive the reward which he has promised to bestow upon the good and faithful servant. It would be injustice to his memory not to observe, that in private life he was an ornament to the Christian character, and recommended the doctrines which he publicly taught by the silent energy of an eminently holy example. In him the church has lost one of her most instructive and useful teachers, his widow an affectionate husband, his children a tender parent, his servants a kind master, and his numerous friends and acquaintances one who was a stranger to dissimulation, whose heart felt the sympathies of friendship, and glowed with genuine benevolence to all."

His remains lie interred at Brown's Mills, near the place of his former residence, about four miles from Greencastle. On the stone which affection has erected over his grave, the following simple but expressive words are inscribed :

"To the memory of the Rev. Matthew Lind, who, after having served God in the gospel of his Son for nearly forty years, and performed with exemplary tenderness and fidelity the duties resulting from his several relations in life, fell asleep in Jesus on the 21st of April, 1800, aged 68 years and 8 months. 'Blessed are the dead who die in the Lord.'"

—*Christian Instructor.*

OFFICE OF THE RULING ELDER;

ITS SCRIPTURAL AUTHORITY, QUALIFICATIONS AND DUTIES

BY REV. WILLIAM DAVIDSON,
PASTOR OF THE ASSOCIATE REFORMED CHURCH, HAMILTON, OHIO.

Acts 14c: 23v. And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed. Acts 15c: 4, 6 vs. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders. Acts 20a: 28v. And from Miletus he sent to Ephesus, and called for the Elders of the Church; and when they were come unto him, he said unto them: Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. Thess. 5c: 12, 13 vs. And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly, in love, for their work's sake. 1 Tim. 5c: 17v. Let the Elders that rule well be counted worthy of double honor; especially, they who labor in word and doctrine. Heb. 13c: 17v. Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account. Titus 1c: 5v. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee. 1 Pet 1c: 2 and 3vs: The Elders which are among you I exhort which am also an Elder. Mat. 18c: 18v: If thy brother trespass against thee, go and tell him his faults, between him and thee alone. If he will not hear thee, then take with thee one or two more. If he will not hear them, tell it to the Church. If he will not hear the Church, let him be unto thee as a heathen and a publican. Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. 16c: 19v. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shalt be bound in heaven.

1. It has been questioned—I think very foolishly—whether God appointed *any* form of government for his Church. For, that it is his will that the Church should be governed, is the same as to say, it is his will that she should exist; because, without government, her continued existence were impossible. Now, if any one will consider that the church was, by her Divine Author, intended to be universal in extent, and perpetual in duration; holy in her aims, and heavenly in her character; that He assigned her a work, at once the most immense, difficult and sublime; that she was

ordained by the wisest and best of all Beings, for the highest and the holiest of all purposes; her field, a sinful world, and her members, sinful men; it would seem a necessary thing, that her great Founder has given her a Constitution under which to exist, and to act; and the opposite opinion, viz: that he has left her, in so vital a matter, naked and destitute, to me, seems unreasonable and incredible.

Accordingly we find, in the New Testament, that God *has* set officers in the church, and defined their grades, characters, and duties; and so, by consequence, has instituted a Government. "He has set some in the church; first Apostles, secondly Prophets, thirdly Teachers; after that miracles, then gifts of healing, helps, *governments*, diversities of tongues," 1 Cor. 12c: 28v. He has enjoined those who *rule*, to do it with diligence; bade the people *obey* those who have the rule over them; and declared the Elders that rule well, worthy of double honor, especially those who labor in word and doctrine. He has, moreover, set limits to the power of office bearers, forbidding them to be lords over God's heritage, and testifying his disapproval of diotrephion arrogance and emulation. By precept and approved example, he has made it their duty to suppress heresy, expel the heretical and unholy, defend and diffuse the truth; and maintain and cherish a universal charity, active zeal, pure morality, and glowing piety in the church of God.

2. Concerning the different ranks and grades of office ordained in the New Testament, there has been some diversity of opinion. Some suppose there are various grades of office *in the Gospel ministry*, such as Deacons, Presbyters, and Bishops. Others deny it. They maintain that the Apostolic office, properly so called, was temporary—designed for the time then present,—and that since their day, the teaching Presbyter, in his capacity of Evangelist, Pastor and Doctor, is the only *clerical* officer known, properly, in the church.

A very large number of those who maintain this latter opinion, also hold, that, in addition to the teaching Presby-

ter, God has also ordained "Presbyters that rule well," (Tim. 5c: 17v.,) and Deacons, whose business (see Acts 6c) it is to "serve tables"—that is, to attend to the charities of the church in ministering to the necessitous.

3. It is not my purpose to-day, to discuss all these questions. I shall confine myself to one—that which pertains to the *Ruling Elder*. I shall not discuss the questions raised concerning the Clergy, whether there be three grades, or one. Nor shall I discuss questions mooted in reference to the Deacon, whether he be a *Clerical* officer, or only such as I have described him:—My subject shall be *The divine authority, nature and duties of the office of the Ruling Elder*.

I shall show that such an office is of divine right in the Church of God, and explain its nature and duties,—“Count the Elders that rule well worthy of double honor; especially they that labor in word and doctrine.”

1. It is impossible to understand the history, the doctrines, or the institutions of the New Testament, without going back to the Old; much more so than it would be to have clear conceptions of our Federal or State Constitutions and laws, without going back to the times antecedent to their formation, and acquainting ourselves with the history of the causes out of which they grew, and which gave them their present character.

At the advent, and the mission of the Apostles, the Church existed under its Jewish forms. The Apostles, Preachers and primitive converts, had been members of it under that Economy. And, indeed, the Christian Church, is only a continuation of that Jewish Church, under a new Constitution. And it retains much that it possessed before the change. Just as under the new Constitution of the State of Ohio, many of the laws and offices and ordinances are continued, which were in force under the old regime.

Thus, the name and office of Elder, under the New Testament, is derived from the Old. Literally, the word, whether in Hebrew, Greek or English, means “an aged person.”—

from the fact that among the ancients, young men were kept much more in the back ground than with us, and the conduct of public affairs committed into the hands of the aged, public rulers came to be called Elders,—“Elders,” because, generally, old men. And so a term which was, at first, expressive of age, came at last—as our term “Senator” now—to be expressive of office.

Among the Jews, the supreme civil power was in a court of “Elders,”—six from each tribe, and seventy-two in all, Ex. 3: 16, and 4: 49, and 24: 1, 9, 10, and Josh. 24: 31 and Judg. 21c. These Elders, the number possibly varying, became, in latter times, the Sanhedrim, Senate, or Supreme Council of the nation. But besides these, there were Elders that ruled in every city, holding their Court in the open spaces around the gates. Ruth 4c: 2v and Ezra 10c: 14v.

But, in addition to these there were still a third class of Elders known to the Jews,—those who ruled in the Synagogue. When and by what authority, whether of God or of men, Synagogues were instituted, are questions upon which there has been diversity of opinion, and much learned controversy. But *all* agree that they were introduced in some way, by some authority, and that this was done before the coming of Christ. It is admitted that they were instituted for religious worship and culture, that in them the Jews met and worshiped from Sabbath to Sabbath; that the exercises were reading, singing,* and prayer, and an exercise corresponding to our sermons and exhortations. In every Synagogue, there was a bench of Elders, whose duty it was to govern the congregation there worshiping, to decide upon applications for admission, to guard the faith and morals of the people over whom they had the oversight. Before this Court *ecclesiastical* offenders were arraigned, and, if condemned, were punished by reprimand, by stripes, or by

*It is well to note also, that in singing they used the inspired Psalter, and no other; that they chanted, and did not employ instrumental music, nor a choir. They neither worshiped God by a Committee nor a machine. In the Temple service, they employed both—but *that* service, being typical, and suited to the then childish state of the church, was subsequently abolished.

expulsion from the communion of the church. Luke 8c:49v and 13c: 14v, and Mark 5c: 35v, and Acts 8c: 8v, and Matt. 16c: 18v and 10c: 17, 23 and 34vs, and Acts 22c: 19v and 26c: 11v, and Cor. 11c: 22v.

These Synagogues, and this regime were established, not only in Palestine, but throughout Asia-Minor, Europe, Africa, and wherever the dispersed Jews had a population.—Acts 2c: 9v and 13c: 42vs and 14c: 1v and 17c: 1, 13vs and 13c: 4v and 19c: 8v and Josephus Ant. 19: 6, 3, and De Bell Jud. 7: 3, 3.

Now when the Apostles and Evangelists went forth into any city to teach, it was their custom to commence in the Synagogues. There they found—what they could not have found elsewhere,—a house and audience, and all things ready to their hands. In these Synagogues were the first converts made, and from them the first Christian congregations formed. When expelled, by the Rulers of the Synagogue, as they were sure to be, those primitive proselytes formed new Synagogues of their own called “Churches.” Being expelled by their brethren, they immediately organized themselves into a society, and established worship for themselves.

But they established it upon the old plan—the plan they had been used to all their life-long; retaining their Reader, Preacher and Chief Ruler, (usually now, in our churches, united in the same person,) and their bench of Elders.—These Elders, in conjunction with the “Chief Ruler,” Pastor, Bishop, or Teaching Elder, formed an Ecclesiastical Senate, Consistory, or Session,—just such as from childhood, they had always been used to, for the government of their church—such a church as is spoken of in Matt. 18c:17v.—These things, I think, are susceptible of the clearest proof, have always been asserted by the ablest advocates of Presbyterian policy, and have been substantially conceded by some of the most pious, learned, and able of prelatical writers, such men as Bennett, Goodwin, Stillingfleet, and Lightfoot.

The facts, then, so far as we have progressed in the argu-

ment, are these:—The Christian Church is a continuation of the Jewish under a new Constitution, and has much, very much, in common with the dispensation that preceeded it. True, the Temple-service, with its magnificent ritual, being typical, (see Heb. 5 and 10chs.,) was abolished by the coming of the Antetype; but the Synagogue-service, being moral in its nature, and well suited to all times and dispensations, has passed over into our age, and by the approved example of inspired men, is of divine authority in our times. It is therefore the will of God that the ruling Elder be retained in all our congregations; and that churches continue to be regulated as they have always been since they were first instituted among men.*

2. This will receive additional and abundant confirmation, from an examination of the Scriptures of the New Testament. There we find Bishops, or Presbyters, and Deacons appointed *in every church*; and in every church, *a plurality* of them. There were *several* Bishops or Elders, (for in the New Testament Bishop or Overseer, is synonymous with Presbyter or Elder,) in the Church at Ephesus. See Acts 20c: 17—28vs. And the same was true of other cities where the church got a foothold. Nor was this by mere accident. It was of Divine Institution, that there should be a PLURALITY of Bishops or Presbyters in every church. Thus it is related that Paul and Barnabas, in their journeyings from place to place, “ordained them PRESBYTERS IN EVERY CITY.” And what Paul did himself, he enjoined to be done by his representatives, the Evangelists. “For this cause,” says he to Titus, “left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.” See Titus 1c: 5v, Acts 15c: 4, 6vs and 14c: 23v, and 20c: 17—28vs and 1 Thess. 5c: 12, 13vs, add 1 Tim. 5c: 17v, and Heb. 13c: 17v, and Jas. 5c: 14v, and 1 Pet. 5c: 1, 2vs.

*Of course I do not mean to deny that, during the darkness and corruption of the middle ages, this office went into very general disuse. But then it was known by those elect saints, the Waldenses and others, who continued a testimony for the truth.

Now notice, I pray you, how in *all* these apostolic churches, or in the emphatic language of the texts quoted, "in **EVERY** church," whether in the city or country, whether large or little, prominent or obscure, a *plurality* of Presbyters, were appointed. But I think every unbiassed, sane man will agree, that there was not, and could not have been, a plurality of *teaching* Presbyters (or Elders) appointed. For it is utterly inadmissible that in all, and "*every one*" of these churches,—many of them just organized, comprising but a handful of mere neophytes, often ignorant, bigoted converts,—there could have been found a plurality of men, possessed of those qualities which, Paul himself being judge, (see the Epistles to Timothy and Titus,) are requisite to fit a man for the office of Pastor or Teaching Elder. But if the office of Ruling Elder is allowed, then all is clear and easy.

3. Nor are our sources of argument yet exhausted. The New Testament, clearly and repeatedly, speaks of an officer whose duty it is *to rule* in the church. It directs "him that teacheth to wait on his teaching; and *him that ruleth*, to do so with diligence;" thus, clearly pointing out a *ruling*, as distinguished from the *teaching* class. And, in another place, after comparing the church to a human body, in which are many members, each having its appropriate place and function, he applies the figure by saying, "God hath set some in the church, first apostles, secondly prophets, thirdly teachers; after that miracles; then gifts of healing; helps; *governments*; and diversities of tongues." Nothing can be plainer from the contents than that the apostle is speaking of *distinct* offices in the church; nor can any thing be plainer from the text itself, than that *Government* is one of them. Do our Congregational brethren have persons whose function it is to govern; or do our Episcopal brethren have those who are especially and *exclusively* set apart to this office;—I mean, have they a separate officer for this very thing; an officer whose sole duty it is, not to preach, but to govern? See Rom. 12c; 6, 7, 8vs and 1 Cor. 12c; 12, 28vs.

If any doubt yet remain, as to whether we have divine authority for the office of Ruling Presbyter, "in *every* church," it must instantly vanish upon reading the injunction in Tim. 5c: 17v, "to count the Elders that rule well worthy of double honor, *especially* they who labor in word and doctrine." For if we suppose that there is but one class of Elders, or Presbyters, in the church, and that *they all* "labor in word and doctrine," then the sentence were senseless. For if I should say that all the members of this church are worthy of much praise, *especially* those of them who spend much time in prayer and deeds of charity, and in laboring for the salvation of those around them; I must either mean that some do not so act, or I should speak nonsense. Just so with the passage before us. And its force is so great as to have compelled many of the most distinguished, both of the Prelates on the one hand, and of the Independents on the other, to acknowledge that such an office existed in the primitive Church.

And the miserable shifts to which those able men have been driven, who seek to pervert the plain meaning of the text, more than any thing its friends could say, confirm the right interpretation. They tell us, for example, that the Presbyter that rules well, but does no more, as distinguished in the text, from the Presbyter who, besides "ruling well," does also, "labor in the word and doctrine," is a Presbyter, who by age, disease, toil and persecution, has become incapacitated for active service,—as if the man who had worn his life out in the faithful and heroic service of the Ministry, might then, and therefore be neglected!—as if men might give such an one as Paul, the aged, less honor now, because his strength and power were gone!!—as if he were worthy now, but half the honor due to those *young men*—far his juniors in years and toils—who were still able to continue in the field!!!—as if a superannuated Pastor might be turned out, like an old horse, to die!!!! Who is able to believe that the old age and gray hairs and tottering steps, consequent upon a life of such high and sanctified toil, are

to be shorn of the honor, support and reverence due, because the old man can no longer gird up his loins and go forth as before?

Nor can "the Elder that rules well" mean the Christian Chief Magistrate, as some suppose; because there was no such officer at the time the Epistle was written, nor for generations afterwards. Besides such an interpretation would give a very strange meaning to the text; as if it were a duty of one class of Civil Officers, to act in their official capacity as "Preaching Elders," and of all classes of them to act as "Ruling Elders."

Equally fallacious is the attempt to explain this as meant of the Deacons; because the Deacon, as such, neither ruled nor preached; but it was his business to serve tables. (See Acts 6 chap.) Besides, as it regards the prelatists, *their* Deacons *do* labor in the word and doctrine; which is contrary to interpretation. To these and all similar quibbles to pervert the plain meaning of this celebrated passage, I can barely suppress the exclamation, "Miserable interpreters are ye all! How long will ye darken counsel by words without knowledge!" For the palpable truth is, the passage contemplates two classes of Presbyters;—those who rule well, and those who, in addition to ruling well, do also labor in the word and doctrine.

4. Among the crowd of texts, which still await and solicit, to be considered, I can find time for but one other, Matt. 18c: 15—17vs: "If thy brother trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. If he shall neglect to hear them, tell it to the church. But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." It is true, our Congregational brethren understand the expression, "tell it to the church," as an injunction to delate the offender to the whole assembled congregation, and not to a Session, or Congregational Presby-

tery, But we must always interpret language according to the *usus loquendi* of the people who employ it. We must understand it as they understood it. If not; if we may affix arbitrary interpretations to suit our own whims, or party interests, there is an end to all exegesis. Now the Savior spake to the *Jews*, in the language of the Jews, at a time when the Jewish Economy, and the Synagogue worship were still standing; and so the clause "tell it to the church," is only another form of saying "tell it to the Synagogue," that is, to "*the rulers*" of the Synagogue—the Elders. For among the Jews the trial of offenders belonged not to the whole body of the people, but to those chosen and ordained to the Eldership. And as the congregation succeeds the Synagogue, we are most indubitably,—since the text though *spoken* to Jews, is *written* to us—to pursue the same order *now* which Jesus enjoined to be pursued *then*.

5. But instead of wearying you longer with this redundancy of argument from the Living Oracles, I hasten to remark that for more than one hundred and fifty years, these officers obtained in the congregations of the primitive church. Ignatius, who had lived with the Apostles, and a truly apostolic man, speaks frequently, and largely of them, in his epistles to different churches. He exhorts the Magnesians that they "study to do all things in a divine concord; their Overseer, (pastor, bishop,) presiding in the place of God; their Elders, (presbyters,) in the place of the council of the Apostles, and their Deacons, (most dear to him,) being entrusted with the ministry of Jesus Christ." Writing to the Trallians, he says, (no doubt extravagantly:) "Let all reverence the Deacons as Jesus Christ, and the Overseer (pastor) as the Father, and the Elders as the Sanhedrim of God and College of Apostles." From many other passages, equally pertinent, we have no time to quote. Again: Polycarp, a disciple and companion of John, in writing to the church at Phillippi, not only conveys the idea that he had an eldership in his own congregation, but assuming the existence of a similar body in the church to which he wrote, he exhorts

them in a passage, which deserves to be read and pondered by every ruling Elder: "Let the Elders be tender and merciful, compassionate to all, converting them from their errors; visiting the weak; not forgetting the widow, the fatherless, and the poor; abstaining from anger, respect of persons, and unrighteous judgment; not quickly believing anything against any one; not severe in discipline; knowing that all are debtors and liable to judgment." Abmirable compend, this, which should be in the head and heart of every Elder who would "rule well." There is one other apostolic cotemporary, whose testimony I shall stay to adduce, Clement by name; which name, Paul assures us, is in the Book of Life. Writing to the church in Corinth he says: "Let the flock of Christ enjoy peace with the Elders who are appointed to govern it." And again, when reproving their divisions and contentions, he says: "Do ye therefore, who laid the foundation of these disorders, submit yourselves to your Elders, and be instructed into repentance, bending the knee of your hearts."

6. If we pass from the Apostolic to the primitive fathers of the church, we shall find those among them, who are most noteworthy, testifying to the same fact. Cyprian, in his 29th Epistle, speaks of "teaching Elders" in such a way as to leave the impression that some Elders were not "teaching Elders." In his 40th Epistle, he expressly distinguishes between the "Elders" and the "Clergy." Origin, *Contra Celsum*, two hundred years after Christ, alludes to these officers as still existing and performing all those duties which they now perform amongst us. Ambrose, in the fourth century, says: "The Synagogue, and afterwards the church, had Elders, without whose council nothing was done in the church; which grew into disuse, by what negligence I know not, unless, perhaps, by the sloth, or rather by the pride of the teachers, while they alone wished to appear something." Augustine speaks of Elders in his church at Hippo, (Epistle 137,) and in other churches, and represents them as "*reprehending the erring.*"

I pass by a cloud of witnesses in silence; for surely more

on this point is unnecessary—those already quoted being competent, credible, and conclusive.

It remains to be observed, that this office, in after times, gradually fell into general disuse. A variety of influences conspired to produce this melancholy result,—the corruption of manners; the decay of piety; a disposition on the part of the people to escape the salutary restraints of discipline; on the part of the clergy a fondness for splendor and power, leading them to ape the grandeur of the Temple, rather than the simple and spiritual service of the Synagogue,—these all conspired to throw the office in question, more and more into the shade, until, finally, it was lost amid the mediaeval darkness of a thousand years. Ruling Elders fled, with vital piety, into the obscurity of a “wilderness-state;” and when almost the entire, so called, church had refused them, their office was known and venerated by the Waldenses, amid the valleys of their Alpine home.*

7. But when it pleased God that pure and undefiled religion should revive, the Ruling Eldership revived along with it. The great religious revolution of the sixteenth century, that did so much to sweep away hoary error and sanctified iniquity, and rid and right the church, and bless the land, brought along with it a restoration, in the churches best reformed, of this divinely appointed and necessary order.—And even in the churches where, from untoward circumstances, the ruling eldership was not reinstated, its want was sensibly felt, and its divine right admitted by the greatest and best of them. Probably four-fifths of the Reformed churches, at first, concurred in restoring this office, and in pleading the authority of scripture, and the example of the primitive church for what they did. And though England adhered to Prelacy, yet many of her ablest divines held the same views. And there is good ground for believing that they would have introduced this reform also, had not the

*See Perrin's History Waldenses.

hapless union of Church and State fettered the hands of her Reformers.

8. If any argument be yet wanting to commend the office of the Ruling Eldership to Christian men, it may be found in its necessity in order to maintain the discipline and purity of the church. That these *ought* to be maintained is a proposition which it is impossible to doubt. That they cannot be well maintained, without Ruling Elders, will not be difficult to show. Or, if not; if they be laid aside, how then shall Christian order be maintained and a congregation governed? Can you do this, on any other plan, so easily and so well? Dispense with them and then the duty must devolve, either on the Civil Magistrate,* or on the Pastor, or on the body of the congregation. That it ought to devolve on the officers of the Civil Government, will not, in this country, be for a moment pretended. If you say, "it devolves upon the Pastor," then how many of them are young, inexperienced, rash? How many even of the old, are far better qualified to teach than to rule? How often do cases transpire in which the Pastor, or his near friends are an interested party. Besides, he is a man, and so has his natural friendships and affinities, and how liable is human infirmity to be influenced, in its judgments, by such causes? And, though all these insurmountable difficulties were removed, and *every* Pastor were deliberate, unbiassed, just and wise, in *all* his decisions; yet how often is, even a just and necessary course, for a time, odious to a congregation, or to some influential portion of it. And if you devolve the whole responsibility of odious measures upon the Pastor, how many of them will recoil, in fear, from even attempting their duty; and how many more will be ruined in the attempt! How often does the largest, wisest and weightiest Eldership, even with a beloved and experienced Pastor at its head, find all its influence weak enough for some solemn emergency! And would it be wise in

* Absurd as it may seem to most of my readers, to devolve this duty on the Civil Magistrate, yet I assure them, that such a plan has, by no means, been without its advocates.

such a case, to devolve *all* this burden upon the Pastor alone—perhaps on some young, weak, or unskilful Pastor,—and leave him to stem the torrent alone! Who is able to believe such a policy as this to be judicious?

But if, on the other hand, you ease the Pastor of this burden, and devolve it on the entire congregation, you do but involve the case in new and grave difficulties. All experience teaches that popular assemblies, are ill suited to adjudicate causes requiring calm, weighty, and thorough deliberation. Besides, can any one be ignorant, that cases are continually occurring, and demanding prompt and active attention, which any tolerable sense of propriety and delicacy, utterly forbids to be brought before a promiscuous assembly of men and women, boys and girls, wise and unwise?

In short, the exercise of wholesome government by either the Pastor, or the congregation, is an unscriptural and an impracticable thing, and those who have attempted either, have been generally driven, in the end, to some unbiblical, and less efficient substitute, for that Eldership which they repudiate.

Thus, the Prelatist constitutes his Vestry-men and Churchwardens, as his Councillors and helps, and calls upon them to perform, in substance, many of the duties of a Ruling Elder; though the lamentable state of discipline in many Episcopal congregations, is a sufficient indication of the inefficiency of this human substitute, and another fact in the long list of proofs that the foolishness of God is wiser than men. The Congregationalists, though they too, reject the Eldership, and, in theory, commit the cares of government into the hands of the people, yet warned by painful experience, of the dangers and difficulties of their position, have Committees appointed to do much of that work, which were better done by an experienced and weighty session—a little ecclesiastical Senate, composed of the wisest and worthiest members, and looked upon by the rest of their brethren as clothed with divine authority, and acting under divine commission. We come now to consider

II. The qualifications for this office, and its duties.

The duties of Elders now, are such as they have ever been; such as they were when the office was first instituted, as they were all along under the Jewish economy; such as they were at the coming of the Savior, and when he uttered the notable words in Matt. 18c: 15—18vs;—it is their duty to take the spiritual oversight of the congregations. They are to “take heed unto themselves, and to all the flock over the which the Holy Ghost hath made them Overseers, to feed the Church of God which he hath purchased with his own blood.” And they are to do this cheerfully and heartily; not of constraint, but willingly; not for filthy lucre, but of a ready mind. They are to consider themselves as called of God, and set by him for the performance of their high work, and are to devote their energies and their lives to it.

That the Elder may fulfill his office to the highest edification, important personal qualifications are requisite.

1. *He must be sound in the faith.* An unsound Eldership were a scandal and a stumbling-block. Instead of guarding the purity of the church, they would corrupt it. Instead of contending as in an agony for the faith once delivered to the saints, they would be a mighty engine for its perversion. It is well nigh impossible for that congregation to continue rooted and grounded in the faith, whose Senators are carried about with every wind of doctrine. They cannot be suitable judges either of sound doctrine, or of Christian character, in any of those courts where they are called to act; nor can they “feed the flock” on the wholesome food of the word, while they themselves are unsound. Therefore, although it would be manifestly improper to preclude applicants from the communion of the church, until such times as they can give an intelligent assent to *everything* in our Constitution*; yet such an assent is, by all means, to be most rigidly required of those who are to administer that Constitution, if we mean to maintain our original character as a church.

*Indeed, we have no authority to require from an applicant *anything* but a sufficient evidence of Christian discipleship—*any* more transcends our commission Matt. 28c: 19v.

2. Again: as far as practicable, *Elders should be men of good mind, good temper, sociable disposition, public spirit and general intelligence.* I regret that I can hardly do more than mention these points. No position does more imperatively require a perspicacious and discriminating understanding, sound judgment, acquaintance with men and the tendencies of the times, and integrity, weight and decision of character, than theirs. The Elder has to deal with men in reference to interests the most momentous, urgent and eternal—often with unreasonable and wicked men; with prejudiced, obstinate, ignorant, interested or angry men; with men, the best of whom are imperfect, encompassed with infirmity, falling into frequent and sometimes grievous errors; who are always beset with innumerable snares on every side, and liable to succumb to passion, or be carried away by custom, or fashion, or public sentiment, into sin.

He is charged with the duty of governing and controlling these men. He is to stem the tide of all these evil influences. He is to watch for the souls committed to his care; he must win them from sin, reclaim them from error, school away their fierce and wayward passions, subdue their wilfulness and obstinacy, nourish every good principle, cherish every good purpose, and claim and cheer them onward amid all trials in every good work.

Such are some of the difficulties and duties of his sacred office. Great, they will be allowed to be; and yet he can employ none of the usual resorts of the Statesman, the warrior or the priest. He can resort to no court-martial, with its summary processes; no civil tribunal, with its prisons and penalties; no bloody Inquisition, with its secret, dark, terrible machinery of death. It is the soul and not the body, the inner and not the outer man, which he is expected to govern; and so he has no resources at all, except such as are moral and spiritual in their nature and tendencies; and therefore if he be a weak, inconsistent, ignorant, or narrow-minded man, it cannot but be that the great interests committed to his hands must suffer.

3. Yet, once more—the *Ruling Elder should be “apt to teach.”* It is his duty to visit the sick, and converse and pray with them (Jas. 6c:14v;) to speak occasionally in prayer-meetings, Sabbath-schools, and church courts; to converse with those who are inquiring about salvation, and teach them what they need to know; to hunt out baptized youth, and open up to them the high privileges and the solemn obligations of their position; to instruct the ignorant and reclaim the erring of the flock; to visit and condole with the orphans, the widows and all those in affliction or adversity; to catechise the children of their respective districts, and converse and pray with families from time to time; to reclaim erring brethren, and influence worldly men to come to Christ and receive a better portion; to be able to give infidels a reason for the faith that is in them, and by sound doctrine to exhort and to convince the gainsayers. Surely, therefore, it is desirable that the Elder be apt to teach. He should not only be a man of sound mind, sound faith and enlarged views; he should also, upon occasions, be able to make a respectable statement, defence and commendation of the truth as it is in Christ Jesus.

4. And if the views now stated be correct, it will follow that, *so far as may be, the Ruling Elder should be in easy worldly circumstances.* Not that such things add anything to a man's intrinsic worth, but they furnish the requisite opportunities for doing good. For if the Elder be poor, and oppressed with daily toil and numerous home cares and solitudes, how shall he be able to find time for the high and solemn duties of his office. But in cases where a church is so happy to have “a poor honest man,” (Eccl. 9c:15v,) whose public services she cannot afford to do without, and who, yielding to her wish, betakes himself to a faithful discharge of the duties of his office,—such a church ought in honor and in honesty, to make him a just compensation for his time and labors. And this, no doubt, is the meaning of the Word, when it bids us (Tim. 5c:17v,) to “count the Elders that rule well worthy of double honor.” The context shows that pecuniary recompense was that which was partly intended; the writer immediately adding,

“For the Scripture saith ‘thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward.’”

5. Bear with me yet once more, while I remind you that *the Ruling Elder should be an officer of genuine, deep and shining piety*. I use an accumulation of qualifying terms, I know; but none of them are redundant. Not one of these qualities can be wanting from his character without the most serious and lamentable consequences.

That he should be a man of piety;—that he should experimentally know of the reality, power, and preciousness of grace, is too plain to be argued, and too important to be passed over without the most serious attention. Without piety all the other qualities I have mentioned will go for nothing; or rather, they will constitute so many reasons why a man should be shunned, rather than sought, for this office. For of what avail is a vigorous, active, well-trained and well-stored mind, sound judgment, weight and energy of character, sociability and amenity, the art to persuade and the power to govern men—I say, of what avail, are all these, so long as the gifted possessor is an unreconciled enemy of the Lord Jesus Christ, dead in trespasses and in sins, and his carnal mind enmity against God and his blessed Gospel? How shall *such* a man fulfill the great duties of a Presbyter? How shall *his* bowels yearn over those who are ignorant, and those who are out of the way? How shall *he* “travail, as in birth, until Christ Jesus be formed in you, the hope of glory.” How shall *he*, poor, blind, besotted sinner as he is, espy the dangers of the unrepenting and unregenerated from afar, and fly to their rescue? How can he be expected to warn every man and entreat every man, with tears and travail, night and day; or cherish life and warmth in others, who is dead himself? or explain to them the mystery of which he himself is ignorant? or console the sad when he is a stranger to the “consolation?” or rightly perform any one of the numerous and weighty duties of his God-ordained and heaven-high functions? Nay! what assurance can we have, that all his natural gifts and attainments, all those inherent and acquired powers of which we have spoken—

shall not be used, not for the truth, but against it? The Bible and all experience show that we have no assurance that any man will persevere in the right, except in the grace of Christ—a thing in which an unconverted Elder has no interest whatever.

But his piety *must be deep and all-pervading*. He should be a man having a large experience of grace; a man of prayer and of God; a prince in the congregation, eminent among the people. His piety should be an all-pervading principle, the grand master-passion of the soul. He should be a man distinguished for his purity and labor; for his love of God, and Christ, and souls; willing to spend and be spent in the work; and able to say to his brethren “so live as ye have us for an example.”

I need hardly add, therefore, that *his piety should be shining*, as well as deep. He should be well reported of for good works. I mean, he should have piety of an active and aggressive cast. There are many men of good mind, respectable education, and deep-toned piety; who lack this characteristic. Constitutionally of a contemplative and passive nature, grace has not, in these respects changed them. Such men are not, though Christians, in deed, properly qualified for the office of the Eldership. They lack that resoluteness and robustness of character, that gnarl and power of soul, which they should have who become the Captains of the Lord's Hosts, in a battle where the salvation of souls, the empire of the world, and the great honor of God are the immense prize for which the swaying squadron strain and struggle in the mighty combat. An Elder should be a man having something of Paul's and Peter's spirit; a man with a heart and an arm to work and to suffer; ready, at all times, to say “here am I, send me;” a moral hero, who, if called to it, could offer house, lands, wife, children, and life itself, upon this altar, and when he had finished the great sacrifice, could exclaim, with the tone of triumph on his lips and the flash of a conqueror in his eye, “None of these things move me, neither count I my life dear unto myself, so that I may finish

my course with joy, and the ministry which I have received of the Lord Jesus."

But to say all, in a word, "An Overseer must be blameless the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest being lifted up with pride, he fall into reproach and the snare of the devil. (Tim. 3c: 1—7v.)*

Conclusion.

Let the Church, and especially the Elders, learn to take a higher and more enlarged view of the nature and duties of this high calling. Let Ruling Elders learn to magnify their office, by making full proof of their ministry. Let the people be taught to submit themselves to those who are placed over them in the Lord and admonish them, and who watch for their souls, as they that must give an account. O! if we could restore this office to its primitive dignity, activity and power!—if every congregation were so happy as to have a band of *such* men, led on by a Pastor fit to be at their head; a band of wise, grave, weighty men; holy, God-serving, soul-loving, lion-like men; men full of faith and the Holy Ghost, devoted with heart and will and wakeing energy to the work, —I say, if such a spectacle were seen in all our congregations, how long would it be until new life, and power, and action would be diffused throughout the whole body; until you could no longer find prayerless families, and graceless professors, and baptized infidels in Zion; until there would be a shaking of the dry bones, in the valley of vision, and a

*The practice of interpreting the above and similar texts as if they referred to preachers or prelates, and not to Ruling Elders, has no scriptural foundation, and ought, at once, to be abandoned.

mighty and wondrous resurrection among them; and Zion would arise, shake herself from the dust, put on her beautiful garments, and look forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

But let us ever remember, that in order to this, we all have something to do. Pastors must gird up the loins of their minds. They must study this important subject more thoroughly. They must acquaint themselves with the great depths of wisdom and goodness displayed by the adorable Mediator in the establishment of this office. They must instruct both the Presbyters and the people, and admonish and stimulate them all to duty.

And you, the people, especially have a great and an important work to do. Indeed, I had almost said this necessary reformation must begin with you. You must reverence the will of God in the institution of this sacred Ecclesiastical Senate. You must be much in prayer for those who labor among you, and who are over you in the Lord, that they may possess, in an eminent degree, fitness and furniture for their office. Lend them your countenance and co-operation in the discharge of their duties. When they come to you and tender their faithful words of counsel, of admonition, or reproof, let no one receive them unkindly, or answer them rudely; but remember that faithful are even the wounds of a friend, while the very kisses of an enemy are deceitful. Let your heartfelt language be, "Let him that is righteous smite, —it shall be a kindness; let him reprove, I shall count it a precious oil; such smiting shall not break my head, but prove the salutary discipline of love." I speak in the bitterness of my heart, when I say that it is painful exceedingly, to perform the necessary office of reprove; therefore, I entreat you, do not increase the pain by treating unkindly that God-ordained Overseer, who undertakes this self-denying work.—Whatever the character of his official errand, when he comes to your house, receive him cordially. Let a sweet smile of welcome irradiate your countenance when you meet him at your threshold. Let your door and hand and heart be ever

open to give him perfect welcome. Never be in haste to criticise his little idiosyncrasies and peccadilloes; and as for his infirmities, instead of publishing them abroad, or speaking of them before your children, take the soft mantle of charity, and walking backwards, reverently and prayerfully cast it over them, and hide them away; so shall God hide thee, in the day of thy trouble.

When he visits you, try to turn your opportunity to profit. Aid him in the introduction of edifying topics of conversation. Listen, with a greedy ear, to his instructions. Write them upon the tablets of memory. Call your household around him, that they too may share in the profit. See that he has the opportunity and the invitation to catechise, to instruct, and to pray with them, when circumstances will at all permit; and when he is gone impress his lessons upon them.

Thus living and praying, you shall call down the rich effusions of the Holy Ghost upon the anointed heads of your Eldership, your own souls shall be refreshed, and strengthened and edified; and your happy household shall be instructed into a knowledge of the good and the right way. Your families shall be blessed of God. Your sons shall be as plants grown up in their youth; your daughters as corner stones, polished like a palace. And when death dissolves every earthly tie, you shall not mourn as those who have no hope, but look joyfully forward to a certain and speedy re-union in a brighter and a better world. Thus, too, shall you secure a blessing upon the congregation of which you are a member, and of the community of which you are citizens. A life and power and zeal, a faith and prayer and energy, shall be shed forth, which, under God, shall make glad the wilderness, and make the desert bud and blossom as the rose.

But, methinks, I hear more than one exclaim, "Who is fit for these things? Who is able to occupy this high and arduous post? Who is able to stand before the great and holy Lord God, as his Ancient, and the Overseer of his heritage? What happy congregation is so blessed as to have the requisite complement of men for Presbyters possessed of these

high qualities of mind and heart?" Alas! were it not that the assisting grace of God becomes perfect in our weakness, we could only sit down and weep because no man was found worthy. But let us rejoice, that all weak as water though they be, yet through the prayers and tears of his people, offered in their behalf, this rich grace shall rest plentifully upon the Ancients who sit in the gates of Zion. And O! let your prayers in their behalf ascend day and night, to him who filled Solomon with wisdom, and of the shepherd boy, David, made a suitable leader of his people, that in like manner he would most abundantly replenish the hearts of your Elders with wisdom and grace, and fill them with heavenly strength for the great word whereunto he has called them.

SERMON XVII.
MAN'S IMMORTALITY;
AS EVIDENCED BY THE NATURE, POWERS, AND OPERATIONS
OF THE SOUL.

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DISCOURSE SECOND.

"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." ECL. 12: 7.

Mind and matter, body and spirit—these distinct essences of being, constitute, by their mysterious, inexplicable union in this world, the living, thinking, efficient man. The one was formed from the dust of the ground; the other was the direct inbreathing of Him who has all life in Himself, and who gives to His creatures, whatever life they enjoy. The body was a perfect organization in all its parts, while as yet it was destitute of vital energy; it was a body, a human body complete, but it was not *the man*. It was indeed a fearful and wonderful mechanism—a noble structure contrived and adapted for a noble object—a most complicated and harmonious system; but still it was not *the man*. The similitude of the divine image was wanting. The spirit was not yet communicated. But when God breathed into that wonderful mechanism the breath of life, *then* was man created, for by that act "man became a living soul."

The soul is the man; the body is but the tabernacle of the soul. It is the grand physical organism, through which, as a whole, the spirit—the living soul, the man thinks, and feels,

and speaks, and acts, while the intimate relationship subsists between them. But when this relationship is dissolved—when the spirit deserts its tabernacle—when the pallor and coldness and stillness of death take the place of the glow, and warmth, and energy of life, what becomes of the man?—the true, the proper man?—the living soul?—what becomes of it? As for the body, we know that when the principle of vitalization has gone, the coherence of the material atoms of which it is composed, at once yields to the more powerful law of the attraction of affinity, and all its inimitable structure is speedily demolished in ruins, and disappears from sight. The dust returns to the earth as it was, and the body is not.

But the spirit—what becomes of it? The living soul—what is its destination? The living, thinking, feeling, speaking and acting man—what effect has this dissolution upon him? When the corporeal structure has been prostrated in the dust, and every element of its former organization has been carried away, and the place that knew it once knows it no more, has the spirit alike with the body, ceased to be?—Of all questions which can agitate human thought, or elicit investigation, there is none more momentous than this, none more grand, and none whose practical bearings are more beneficial and elevating upon the character and condition of our race. It is not a question of mere metaphysics, nor a problem in the wide universe of speculation to be solved for the entertainment of the curious, or the bewilderment of the ignorant. It is not a question of mere science even, the right understanding of which may contribute more or less to the fund of intellectual information we possess, and characterise us as more learned, and fit us the better for the true apprehension of the nature and order of things at large. No—but it is a question involving the highest personal interests of every individual of our species. It is a question which appeals to the heart as well as to the intellect; for the destiny of the soul is the destiny of the man; our own individual destiny.

Let it, therefore, be repeated again, upon the event of the dissolution of the soul from the body in temporal death, what becomes of the living soul, the man? And where shall we seek for the requisite information on this subject? Has God condescended to confer it upon us through any medium whatever? Or must we grope in eternal ignorance in regard to it. No; the Bible is ours, and the thrilling truth is announced in its pages that man is immortal; "the dust shall return to the earth as it was, but the spirit shall return to God who gave it." The spirit is not the same with that of the body: the spirit is an undying essence. Aside from the Bible, however, and this truth would have been to us but a dreamy conjecture, escaping our most diligent researches—defying our most rigid and persevering scrutiny; it would have been but the *ignis fatuus* of our hopes, dancing before us while we were in eager pursuit, and leading us on and ever on to deeper mazes of doubt and difficulty. The loftiest intelligence among men, independantly of that sacred light—that lamp of God, "which mercy took down from off the everlasting throne, to cast her bow on the night of time"—independantly of the bible, never could solve the question of the soul's futurity.—In vain would we contemplate the tomb, and enquire of the ashes that slumber there; in vain would we wander amid the monuments of the cemetery, and read the various inscriptions recorded there; in vain would we go to the poor victim of death himself, as he expires upon his pillow, to learn the destiny of the soul beyond the grave. The expiring throes—putrid corpse—corroding bones—complete dissolution—these afford no information on the subject of an immortal destination. But the bible, or rather the Gospel in the bible, has brought "life and immortality to light." God's word asserts the soul to be a "living soul," and in various language, teaches that it is an essence immortal—a principle which shall live, and act, and think forever.

It is not necessary to occupy time here to show wherein the immortality of the soul is taught in the holy scriptures. That the doctrine is there taught is too evident to be denied

by the most reckless. It is a doctrine fundamental to the sublime and redeeming religion which pervades the bible, and it is rendered conspicuous, in that book, in almost innumerable passages.

But the bible having communicated this doctrine, nature affords the most decisive corroborative evidence of its truth. It is not, therefore, to the *dictum* of this book, we are exclusively indebted for all our assurance that we have entered upon an endless career of being. The soul itself is a potent advocate of the doctrine and makes a special plea on its own behalf. And though we might have been unable, if revelation had not come to our aid, to educe the proof afforded so as to convince the understanding that the soul is an undying essence, aided as we now are, the proof is manifest, and ought to produce conviction with the signature and seal of God's word attached. *The nature, powers, and operations of the soul combine their testimony to declare that man must live forever; and let us hear this testimony.*

The question is, when the body dies and loses its present peculiar organization—when the particles of matter of which it is now composed, cease to sustain their present relation with each other, and enter into alliances with other material organizations, does the soul, the principle of activity and intelligence within it, cease to exist? To this question we answer—

1. In the first place, if in our former discourse we have succeeded to demonstrate that the principle of life and thought in man, the mind or soul, is entirely distinct in the nature or essence of its being from matter, we conceive that we have also succeeded to demonstrate that the perpetual existence of the mind or soul does not necessarily depend upon the perpetual existence of the material organization of the body—that the body may die and moulder away and the soul continue to be. The dissolution of the body does not necessarily involve the death of the principle which animates it. That principle, distinct in its essence and mode of its being, from the material principle, is, at least, capable of an

independant existence. All depends on the will of God. If he chooses, he may sustain the soul, notwithstanding the elements of the body may be carried by a thousand winds and dispersed to the four quarters of the globe. There is nothing in the nature or essence of the soul at variance with the probability of its immortality; but on the reverse, much which renders it highly probable. This is, therefore, a corroborative evidence that the bible doctrine of the soul's immortality is true, for body and soul, now intimately united in the constitution of man, are essentially distinct from each other, and while the body which was formed from the dust of the ground returns to the earth as it was, the spirit returns to God who gave it.

2. In the second place, we observe, that body is matter, and the soul is spirit or immaterial; and the principles which enter into the organization of the body are many, but the principle of the soul is *one; a unit*. The existence of the soul, therefore, cannot be terminated by the same means which terminate the existence of the body. The body perishes by dissolution of its parts or constituent elements. As soon as the animating principle departs, the work of disorganization commences, nor does it desist till the whole complicated system is demolished in ruins—till it is reduced to a complete chaos of original elements. "The dust returns to the earth as it was." But we do not discover that a single material particle—a single element of the corporeal organization ceases to exist in the event of a dissolution. The entire organization is destroyed—the body is no more; but the constituent elements of the organization, the material particles which built up the physical system of man perpetuate their being. They do not perish. They only change their relative positions to each other, and enter into different alliances. But the soul, being a unit and indivisible, cannot terminate its existence by dissolution. It is not susceptible of being reduced to original elements, for it is an indivisible element itself. It cannot be the subject of a separation of

its parts, for it is not composed of parts. The soul cannot therefore cease to exist except by annihilation.

And shall we believe that while the body perpetuates its existence in its constituent elements—while every material particle of its complicated system continues to be, after the event of death, the soul, that essence or principle of being so superior to matter, whether organized or disorganized—the soul, that noblest part of man—that image of the Creator which he endowed—that principle of his being which assimilates him to the Deity and his angels—the soul with all its exalted and God-like faculties, must be blotted out forever? Is it consistent with the attributes of the God of the spirits of all flesh, to suppose that He would thus deal with the favorite portion of his creation? The body is but the mansion of the spirit—the house erected for its dwelling place. It is wonderful and magnificent; wonderful in the art with which it is arranged, magnificent in the design with which it is pervaded, and it is most happily adapted for the accommodation of its illustrious indweller. But the soul, the spiritual inhabitant, is far more honorable, and in the light of reason, far more worthy of the Divine Author; far more fearful and wonderful in its constitution; far more glorious in its attributes, and in the objects for which it has been summoned into being and put in possession of its peculiar endowments, than the body which it inhabits. The anatomist and physiologist may do something towards exhibiting the admirable contrivance and exquisite beauties of the body; but the soul is an ocean of mystery which no metaphysician can ever fathom; an elevation of sublimity which no imagination, however untrammelled, can ever scale. Shall we believe then, that while the mansion of the spirit is only demolished in ruins—torn down for a season, that its materials may be transferred elsewhere, and employed by the wise and mighty Architect in other erections,—shall we believe that, while the body terminates its being only by dissolution, the spirit, the soul, its inhabitant for which it was fearfully and wonderfully made, becomes the subject of annihilation? Shall we believe that

inert and unintelligent matter is perpetuated, while the nobler principle of activity and intelligence, to which matter is indebted for all its value is sentenced to its original nonentity?

The phenomena of the earth and heavens reveal to us great changes continually occurring in the arrangements of matter, but nowhere do we perceive the work of annihilation. No, but eternity seems to be inscribed upon the very elements of things, even in the midst of their infinite transformations. The structure of our globe gives evidence by its interior stratification, that it has experienced remarkable changes in its history,—that great epochs of variation have been realized by it, since the time when “the morning stars sang together, and the sons of God shouted for joy,” and we observe continued series of changes transpiring daily upon its surface. The very rocks of “the everlasting hills” submit to the disintegrating forces of frost and heat and tempest. and are borne away by the dashing currents or the quiet fountains to deposit themselves in the valleys beneath — Summer invests the land with the most luxuriant vegetation of tree and shrub, and flower, and unpretending mosses, but bleak winter divests it of its glory. Beasts, birds, fish, reptiles, insects, and the lords of this lower creation—all have their day; they live, they die, they disappear from the scenes of earth and are succeeded by other generations of similar nature. But all these changes involve no annihilation of matter. The little plant, which has been nourished and cherished with so much assiduity by the botanical amateur, may die and be cast away; but the material elements still exist. Its carbon, hydrogen and oxygen have only been sent afloat, to be resorbed, it may be, by other plants, or to enter into a thousand combinations altogether variant from those which they sustained in the vegetable organization.— We look into the depths of immensity, and new creations are ever launching into view. New suns of new systems are taken in by the lens of the telescope; the heavens are lit up by other stars and the universe becomes more populous of

globes. Additions are ever being made to the natural creation; old elements are variously modified and new elements summoned into being; and we have no reason to presume that annihilation forms any part of God's plan of dealing with his material universe. And shall we maintain that it forms a leading plan of God's dealing with his spiritual universe?—that one thousand million of souls are blotted out of existence forever during the revolution of every cycle of thirty years while the bodily elements which had been fearfully and wonderfully combined for their special entertainment, for awhile, are still sustained in being? All the instinctive sensibilities of our nature recoil at the thought, and reason repels it as supremely absurd. Matter imperishable, and the spirit ephemeral!—inactive, unintelligent matter destined to subsist eternally, and the living, thinking, active soul, the most exalted of all God's creatures on earth, expand its powers and put forth its energies for a day, and die and be forgotten forever!

"O spare this waste of being, half divine,
And vindicate the economy of heaven.
Heaven is all love; all joy in giving joy,
It never had created but to bless.
And shall it then strike off the list of life,
A being blest or worthy so to be!
Heaven starts an annihilating God."

3. In the third place, we observe that the soul is also a thinking, reasoning, intelligent principle, and as such is distinguished by capacities which afford most conclusive evidence in support of the revealed doctrine of its immortal destination. or in other words, of the immortal destination of man. They are capacities entirely disproportionate to an ephemeral existence—capacities which adapt it for a sphere transcending the limits of time, and ranging throughout a boundless eternity. It is enough that we contemplate their stupendous achievements, as they consist in the discoveries of science, and inventions of art, and in the accomplishment of great and glorious enterprises for the amelioration of the human character and condition, or the attainments of mighty designs, that we may be amazed at the vastness and extent of the capa-

bilities with which the God of nature has endowed the soul. But these capabilities are never fully developed and put in requisition in this life. Science but enlarges its boundary, and art but multiplies its subjects, as the mind progresses to know and ingenuity to invent. And such is the constitution of this mysterious essence of our nature, that it is never satisfied with any realized attainments. It has no sooner secured one step of advance, than it aspires to another, and never yet, in a single instance, has it reached a climax beyond which it may not still aspire and attain. Says St. Pierre in his "Studies of Nature," "It is one of the great calamities of human life, that in proportion as we approach the source of truth, it flies away before us; and that when, by chance, we are enabled to catch some of its smaller ramifications, we are unable to remain constantly attached to them. Wherefore has the sentiment, which yesterday exalted me to heaven at sight of a new relation of nature—wherefore has it disappeared to-day? Archimedes did not remain always in an ecstasy from the discovery of the relations of metals in the crown of king Hiero. He, after that, made other discoveries more congenial to the mind; such as the cylinder circumscribed within the sphere, which he gave directions to have engraved on his tomb. Pythagoras contemplated, at length, with indifference, the square of the hypotenuse, for the discovery of which he had vowed, it is said, a whole hecatomb of oxen to Jupiter. I recollect," he continues, "that when I first became master of the demonstration of these sublime truths, I experienced a delight almost as lively as that of the great men who were the first inventors of them. Wherefore is it extinguished? Why do I, this day, stand in need of novelties to give me pleasure?" We answer, it is because of the progressive nature of the faculties of the soul. They have been created for exercise and development, and it is a violence done to them to remain stationary and inoperative. An infinite and incomprehensible Deity and immensity replete with exhibitions of His creative wisdom and energy are presented as themes for their contemplation and investiga-

tion, and eternity alone will suffice for themes so vast, so interminable.

Sir Isaac Newton, that prodigy of the age in which he lived, impressed with a sense of his ignorance, in the midst of all his astonishing discoveries and acquisitions, remarked, "I know not how I may appear to others, but to myself I seem but as a little child sporting upon the shore of the great ocean of knowledge, diverting myself with occasionally finding a prettier pearl and pebble than usual." Thus this admirable philosopher, so skilled in science, so eminent for his prodigious learning, recognized all his unprecedented acquisitions but as pearls and pebbles upon the narrow coast of an unfathomed, unexplored, unbounded ocean, and he himself as a diminutive school boy, diverting himself by the search and discovery of these pearls and pebbles. But his immortal and inquisitive mind has long since embarked upon that ocean, and now, in his spirit-ship, with the auspicious breezes of heaven to inflate his wide-spread canvass, he sails and explores, and will ever sail and explore upon its limitless domain, and still there will be regions unvisited, depths unfathomed, and mysteries undiscovered and unexplained. Other philosophers have since risen and flourished their brief period on earth, who have stood upon the platform which Newton, at great personal expense and labor, erected for them, and who have thus been enabled to reach to loftier heights and to penetrate still farther into surrounding incomprehensibles. Who can say to the aspiring faculties of the human soul, thus far shalt thou go, but no farther? Faculties there are which have never been developed to the utmost. The most exalted genius that ever adorned human history, was cut down in the midst of its triumphant career—cut down while in the act of expanding its wings for a still bolder and more glorious flight.

And why has the soul been put in possession of such capacities? Why endowed with faculties so extraordinary and aspiring? Why, if it be not destined to survive the few brief transitory years of man's terrestrial being? Capacities of a

far lower order would be quite sufficient to avail man all necessary purposes, if the consummation of the present life is to terminate his existence.

The most sagacious of the brute creation soon attains its highest elevation, beyond which it is not enabled to make a single advance. Its own peculiar instinct or reason, whichever we may be pleased to call it, governs its actions, its manner of subsistence, its habits; and every individual of its race is distinguished by the same peculiarities of nature extending through all generations. The bee, which so industriously, and by means which no other insect possesses, gathers its honey, and which so ingeniously constructs its waxen city, is not susceptible of progressive improvement. It abstracts its sweets from various sources, and treasures them up in its cells, and seals them just as it performed the same labor a thousand years ago. The beaver cuts down its timbers, and erects its dams and humble dwellings, just as it did from its first creation. And centuries have effected no change in the style which the termite or white ant adopts in the construction of its mounds, and the manner in which it obtains its provision. The bird of each separate species is distinguished, not only by its dimensions, its colors and its vocal accents, but by the latitude it inhabits, the food it consumes, and the manner in which it builds its nest and rears its young.-- There is no progressive development of spiritual faculties among the lower grades of animal creation. But man is born to progress; and never in his life does he realize a full development of what he is. And may we not infer, from this fact, his destined immortality? We look upon the larvæ of certain insects, just before they emerge from the chrysalis state to become occupants of the air, and we perceive, beneath the transparent covering by which they are enveloped, the rudiments of wings. And is not this, in our judgment, a sufficient proof of their future destination, though we should know nothing further concerning them? Would we not infer that they were destined to a flying mode of existence? And why? Because they are possessed of wings,

and wings adapt them for such an existence. These wings may not be fully developed; they may only be in the rudimentary state. But when emancipated from their present enclosure, may they not soon expand and be fitted to sustain their possessors in their course through the atmosphere?—Nature everywhere exhibits means adapted to certain ends, and the means are never furnished without a reference to the ends for which they are adapted. Wisdom and harmony pervade all creation. Wings are not affixed to an insect but with a view to its sustaining a flying mode of existence. And what ends are accomplished by the human soul, in this life, proportionate to the means with which it is endowed—the capacities of which it is possessed? None. Vastly beyond anything it has ever realized here, are its capabilities to realize in the interminable future. It cannot be, therefore, we infer, it cannot be that the soul shall not live forever,—that the decomposition of the body shall involve the spirit in annihilation,—it cannot be, else it would not have been so nobly and peculiarly endowed. No—

"Our powers are not to perish immature,
But after feeble effort here, beneath
A brighter sun, and in a nobler soil,
Transported from this sublunary bed,
Shall flourish fair, and put forth all their bloom."

Thus the nature, powers and operations of the human soul furnish arguments corroborative of the truth of the doctrine of Divine Revelation, that it is imperishable. Various intellectual phenomena of a peculiar description, might be produced in defence of the same conclusion; the conscience especially would afford a powerful argument in defence of the soul's immortality. But it is enough that we ascertain that the inspired scriptures most distinctly teach that the soul is an undying principle, and that its spiritual nature and distinguishing faculties, as we have testified, with the mode of their exercise, confirm this teaching.

What then is our conclusion from all that we have said in this, and the preceding discourse, on the nature and destination of the soul? We will sum it up briefly. The soul is a

living, active, thinking principle, essentially distinct from the body it inhabits, superior to matter, and consequently immaterial; spiritual in its essence and properties, and endowed with capabilities by which it is qualified for an interminable existence; and by the united testimony of the Word of God, and the nature, powers and operations of the soul itself, we are authorized to entertain an assurance that its destination is an immortal one.

"The soul, of origin divine,
 God's glorious image freed from clay,
 In heaven's eternal sphere shall shine
 A star of day.
 The sun is but a spark of fire,
 A transient meteor in the sky;
 The soul, immortal as its sire,
 Shall never die."

Such is the human soul, and such is its destiny. It is immortal,—it can never die. No—it will live forever, either in happiness or misery. And the destiny of the soul is the destiny of man. If the soul is immortal, man is immortal, for the soul is the man and the man is the soul.—How momentous, therefore, the enquiry addressed to us, "What is a man profited if he should gain the whole world, and lose his own soul? Or what would a man give in exchange for his soul?" There is not value enough in the material universe to pay the redemption price of a single soul. There is no metal so precious, and there are no gems so costly as to constitute an equivalent for the undying spirit. So God estimates the soul, and so, also, ought man to estimate it, for it is himself. Where, then, shall a ransom be found adequate to purchase its redemption? Where, but in the blood of Christ, the Son of God? And such has been the actual price which Infinite Love and Mercy have paid for the soul's redemption. But alas! how few of our miserable fallen race are aware that it is worth so much, and provide for it accordingly! They trifle with its interests; they recklessly expose it to eternal perdition; they barter it away for a few gewgaws of time, and little momentary, selfish gratification. How foolish! How wicked! How at variance, even with our present highest good, is this prevalent neglect of the soul's

culture! Man is now, and will be forever, just whatever his soul is and will be. The outward casement of its habitation has no value that is not derived from its occupant, the soul, and should, therefore, command but a subordinate degree of our concern. The soul, under God, is our immortal all.—And for its salvation we have provision, ample provision in the atonement achieved by the sufferings and death of our dear Redeemer. Let us, then, if we would be eternally holy and happy, lay hold of the life set before us in the gospel, through this crucified Redeemer, and lay hold of it now; for now is the accepted time; behold now is the day of salvation.”

How is it possible that a living, thinking, immortal agent, as every man is, should yet be unconscious of his highest, noblest destiny, and lost to all obligation in regard to it? Even in this world, man lives more eminently in the future than in the present; but in what a multitude of instances is that future to which he consecrates all his powers, and for which alone he seems to live, a future which, at farthest, is bounded by the tomb.

But in the light of the cross, man can see what he is, and what he ought to be, and may become. Jesus, the Son of God and Maker of the heavens and the earth, died for the soul's redemption,—died to secure for man a destiny of immortal blessedness and glory,—died, that whosoever believeth on him should not perish, but have everlasting life. Let us, therefore, flee to the hope that is set before us, and lay hold of this eternal life, and be forever blessed and forever happy through Jesus our Savior.

BRIEF ESSAYS AND SKETCHES.

LOGIC IN THE PULPIT.

The rule observed by the celebrated Massillon in constructing a sermon, was to throw the whole sermon into the form of a syllogism, of which the first part is the major, the second the minor, and the third, the conclusion or inference. For instance, in his sermon on the Happiness of the Righteous, it will be found that the first part goes to show that the righteous, if we could only tell who they are, will turn out to be the only happy people; the second part, and body of the sermon, goes to show that Christians, *and they alone*, are righteous; which is confirmed by various considerations; and then comes out the conclusion, in the third part of the sermon, that therefore Christians are happy.

Lord Brougham remarked that he never heard a sermon by Robert Hall which could not be reduced to a mathematical problem. A writer in the Christian Intelligencer notices the same characteristic in the sermons of Melville—the best, probably, of living British sermonizers.

“It was no doubt,” he remarks, “the consecutive unity arising from the observance of this rule that gave such power to his sermon on ‘the tent-making,’ which otherwise appears to have less merit than many of his discourses. Whoever reads it closely, will find it reducible to a syllogism, which runs thus: Where ordinary means are sufficient, God does not vouchsafe miracles; but in salvation the means are sufficient—and therefore we are not to be waiting for miracles. And this ground-work was what gave power to that splendid appeal, which seemed to bring out the unity and focus of all preceeding reasonings: ‘We do not idolize means. We do not substitute the means of grace for grace itself. But this we say,’ &c. We see the same rule observed in his sermon on “the Advantages of a State of Expectation,” where it wants but little searching to find the true syllogism and frame-work of the discourse. Whatever disciplines the mind

and prepares it for a happier futurity, is good for man—but a state of expectation does this in an eminent degree—and, therefore, a state of expectation is good; or, in the words of the text, It is good that a man should both hope and quietly wait for the salvation of the Lord.”

Observe, you may sometimes have to read a sermon closely, to detect the syllogistic form; which, indeed, great preachers never make obtrusive. The fact is, that the mind of a truly great preacher must be disciplined to act logically in all theological discussions.

DR. ASHBEL GREEN.

The graphic sketches by Kirwan furnish some admirable portraits of eminent men with whom the author was acquainted. The following outline of the venerable Dr. Green is full of life:

“His academic habits he carried with him into his pastoral life, and always took rank in the very first class of the educated men of his own age—with such men as Dwight, and Smith, and Wilson, and Mason. If he was excelled in brilliancy by these, and others with whom he ranked, he was fully their equal in all solid attainments. It was no ordinary tribute to his literary character, that he should be elected to succeed Dr. Smith as President of Princeton College, in which position he discharged his duties as instructor with distinguished ability, and in a religious point of view with distinguished usefulness. It was under his Presidency that the revival occurred which, under God, brought into the church and into the ministry, such men as Dr. John Breckenridge, Dr. Hodge, Bishops McIlvaine, of Ohio, and Johns, of Virginia. On retiring from the Presidency he commenced the *Christian Advocate*, which he edited for twelve years, and whose twelve volumes gave the most ample testimony to his rich scholarship, his keen discrimination, his metaphysical acumen, his sharpness as a critic, and to the extent and varie-

ty of his reading. Some of the ablest productions of his pen were written after he passed his four score years; and to the very close of his life his Greek Testament was his daily study. and he could repeat passages from the Greek and Roman classics with the interest and vigor of a school boy. His habits of study he never surrendered to the last; and I have, in my possession a note written in his eighty-fifth year—written with as clear, bold, and steady a hand as if written in his fortieth year. In this respect he is an example worthy of imitation by all literary men in advanced years, to study write, and work to the last. Still waters soon stagnate, running waters never. The mind unemployed, like the blade of Hudibras,

"Which ate into itself, for lack
Of somebody to hew and hack,"

preys upon itself, and soon passes away.

THEOLOGICAL SEMINARIES.—The Associate Presbyterian Church claims to have established the first Protestant Theological Seminary provided on the Western Continent, namely in 1794, in Beaver County, Pennsylvania. The organization of the earliest seminaries of other denominations is said to be as follows: Seminary of Associate Reformed Church. 1804; Reformed Dutch Church, 1810; General Assembly 1812; Andover, 1808.

SERMON XVIII.

THE AMBASSADOR FOR CHRIST.

BY REV. N. R. KIRKPATRICK,

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"Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 COR. 5: 20, 21.

The Lord Jesus Christ, the Savior of sinners, is represented in the scriptures as executing a variety of offices; and as dispensing a variety of benefits suited to every possible condition of the believer as an individual, and of the church as a body. As the Redeemer and Savior of sinners, he is represented as executing the various offices of prophet, priest and king; and as dispensing all the blessings and privileges of reconciliation to divine favor. Answerable to this, the ministering servants of the Lord Jesus Christ assume a variety of denominations, according to the gifts conferred upon them, and the representation they are commissioned to make of his offices and his benefits. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ." Is Christ himself, in view of the care he exercises over his own people, represented as a *shepherd*? His ministering servants are appropriately denominated *pastors*—literally herdsmen or feeders. Hence, the language of prophecy, "I will give you pastors after mine own heart, which shall feed you with knowledge and with understanding. Is Christ, in view of the instructions which he affords his people, through his ministering servants, represented as a *prophet*? They are appropriately denominated *teachers*. Hence the commission, "Go

ye therefore, and *teach* all nations." Is Christ represented, in his benefits, as the atonement, or reconciling righteousness of his people? His ministering servants are appropriately denominated *priests*. Hence the language of the psalmist, "I will also clothe her priests with salvation, and her saints shall shout aloud for joy." But, is Christ, in view of his sovereign character, represented as a king? His ministering servants are appropriately denominated—as in our text—"Ambassadors." "*Now then we are ambassadors for Christ.*"

The ambassador, in civil policy, is one who is commissioned by his sovereign, as his representative in a foreign court.—He goes forth duly certified as the representative of his sovereign. He bears with him a commission, stamped with the seal of his sovereign, embodying the instructions, and declaring the authority according to which he is to act. Thus accredited, his acts, so far as they are in accordance with the articles of his commission, have all the authority and demand all the respect of the acts of the sovereign himself. Certain qualifications, then, are obviously necessary in the ambassador, in order that he may represent the dignity and protect the interests of his sovereign. He must be a man who possesses in himself that dignity of character which will command the respect of the court to which he has been commissioned. It is necessary that he should be acquainted with his sovereign; and that he be able to vindicate his honor and protect his interests. It would be derogatory to the dignity and hurtful to the authority of any sovereign to employ, as his ambassador, one who does not understand the nature and importance of, or who is unable to manage the offices intrusted to his care.

Again: the ambassador should be a loyal subject, and well disposed towards the person; and devoted to the interests and honor of the sovereign whom he represents. It would be an unwise and dangerous policy, in any sovereign to employ as his ambassador, an alien, one whose feelings and interests may be supposed to be in favor of another than him whom he is commissioned to represent. Nor may the ambassador be in-

influenced by any personal or selfish considerations in the execution of his embassy. He must have no ambitious ends to accomplish, but be governed, in all that he does, by the instructions embodied in his commission. If, on the one hand, he fail faithfully to execute, or if, on the other hand, he transcend his instructions, he is accountable for any dishonor done his sovereign, in consequence of, or for any injury that may accrue to those with whom he has been commissioned to treat. Thence, we observe the responsibility of the ambassador. He is responsible to his sovereign for the faithful execution of the commission with which he has been intrusted. But his responsibility is in accordance with the dignity of his sovereign and the importance of the business committed to his care. The representative of a great sovereign, who is intrusted with affairs involving the life of his subjects, is obviously held to higher accountability than the representative of a petty sovereign intrusted with affairs merely of a financial nature.

But, again: We observe that the office of the ambassador is an *honorable* office. It is the highest office in the gift of the sovereign. But, like the responsibility, the honor attaching to this office, is in proportion to the dignity of the sovereign, and the importance of the affairs to which it relates. The honor of the ambassador, if he faithfully execute his commission, will always be equal to the responsibility with which he has been burdened.

From these observations we may learn something concerning the "Ambassador of Christ,"—the nature, responsibility and honor of his office.

The ambassador of Christ, is Christ's Representative. He is commissioned to represent the authority, the honor and interests of Christ and of his glorious kingdom. He goes forth commissioned, in the name and by the authority of his divine Sovereign, to execute a treaty of reconciliation with rebellious sinners. He goes forth in the name of Christ.—He stands in the stead of Christ—he speaks as the mouth of Christ. "So thou, O son of man, I have set thee a watch-

man unto the house of Israel; therefore thou shalt hear the words at my mouth and receive them from me. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in *Christ's stead*, be ye reconciled to God."

Now, it is obviously necessary, in order that the honor of Christ and his kingdom may be preserved, that his ambassadors possess all the qualifications alluded to as requisite in the ambassadors of an earthly potentate. He must be acquainted with Christ and understand the nature of his kingdom. How could it be expected else that he would be successful in his mission? How could he be expected to vindicate the honor and protect the interests of a kingdom of the nature of which he is ignorant."

But the kingdom of Christ is a spiritual kingdom, and the knowledge requisite to his ambassadors is obtained only by those who are enlightened by the word and spirit of God? "The natural man receiveth not the things of the spirit for they are foolishness to him, neither can he know them, for they are spiritually discerned." Hence we are led to observe that the ambassador of Christ must be Christ's loyal subject. What could be expected of the subject of Satan's kingdom if entrusted with the affairs of the kingdom of Christ, but that instead of building up, he would break down and spoil it? What could be expected but that, like a Judas or a Simon Magus, he would betray his master and barter the interests of his kingdom for silver?

Again: the ambassador of Christ must be able to represent the dignity and protect the interests and honor of Christ and of his glorious kingdom. But let it be observed that the dignity of Christ, which his ambassadors are required to represent, is not the flimsy dignity of outward display. It is not the courtly dignity of the temporal prince—not the dignity of the gorgeous robe and sparkling diadem, but the stern moral dignity and uprightness of character against which all the device of his adversaries could never frame a successful accusation. "Who was holy, harmless, undefiled and separate

"from sinners." Nor is the kingdom under which he is called to serve, a kingdom of this world; but it is a spiritual kingdom—a heavenly kingdom. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

It has been remarked that the responsibility of the ambassador is in accordance with the dignity of his sovereign, and the importance of the business entrusted to his care. If he be unfaithful in the execution of his commission, he is accountable for any dishonor done his sovereign, or injury done those with whom he has been commissioned to treat.—How great, then, is the responsibility of the ambassador of Christ! He goes forth commissioned as the representative of Him who is the Sovereign of the Universe; and he is charged with affairs involving the eternal interests of immortal souls! "So thou, O son of man, I set thee a watchman unto the house of Israel; therefore thou shalt hear the word and warn them from me. When I say unto the wicked man, O wicked man thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hands."—Fearfully responsible, then, is the commission borne by the ambassadors of Christ! High indeed, is the accountability to which they are held. Alas! is it not to be feared that too many go up to render their account, their garments stained with the blood of those whom they have faithlessly neglected to warn from the error of their way, and who have died in their iniquity! But if the responsibility of the ambassador of Christ is great, so is his honor. His office is an *honorable* office. Honorable, too, in view of the same considerations that render it responsible. Honorable in view of the greatness of the sovereign, the glory of his kingdom, and the weighty importance of the commission which he bears. He goes forth bearing a commission from the hand of him who is exalted above all principality, and power, and might, and dominion, and every name that is named—before whom seraphims cover their faces, and cry out one to another,

"Holy, holy, holy is the Lord God of Hosts; the whole earth is full of his glory,"—whose royal insignium, written upon his vesture and upon his thigh, is "KING OF KINGS AND LORD OF LORDS,"—whose scepter is a scepter of righteousness, and whose kingdom is a universal and an everlasting kingdom,—at whose name every knee shall bow, of things in heaven and things in earth, and things under the earth; and every tongue confess that *He is Lord*,—who is proclaimed, by all the holy angels, and all the worshipping hosts round about his throne—ten thousand times ten thousand, and thousands of thousands in number,—worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. The office of the ambassador of Christ is an *honorable* office.

But we shall pass on to enquire a little more particularly concerning the commission of the ambassadors of Christ.—This, as we learn from the text, and from the two verses preceding the text, is to proclaim to a sinful world *reconciliation to God through the mediation of his son Jesus Christ*. "And all things are of God, who hath reconciled us unto himself by Jesus Christ, *and has given unto us the ministry of reconciliation*; to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, *and hath committed unto us the word of reconciliation*. Now then we are ambassadors for Christ, as though God did beseech you by *us*, we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be the righteousness of God in him." This is the commission—"this word of reconciliation," we insist upon it, is the commission which the ambassadors of Christ receive at his hands. This is the "*ministry*" to which they are called. This is the "*ministry*" which reconciles the sinner to God. This is the "*ministry*" which is to *reform society, purify the church, and evangelise the world*. Various, indeed, are the schemes that have originated in disordered intellects, for the social and moral reformation of mankind, on some principle independent of Christ—independent of "*the*

word of reconciliation." But such have ever proved themselves building without foundations; and their authors, like the builders of the Tower of Babel, are confounded and brought to confusion. The gospel-justification by the faith of Christ is the only reliable basis of reformation among men, and the only possible means of reconciliation to the favor of God. The duty, then, of the ambassador of Christ, is plain—"preach the word, the word of reconciliation," Reconciliation through the righteousness of Christ—in other words, Christ crucified, is the subject of all truly evangelical preaching. This was the preaching of Christ himself, of his apostles and evangelists, and of all true religious reformers in every age. This was the preaching of Christ himself.—When he came, on the "same day" in which he arose from the grave, to the two disciples, in the way to Emmaus, and heard them relate their sad story of the events which had fallen out at Jerusalem "concerning Jesus of Nazareth," he upbraided them for their unbelief,—“O fools and slow of heart to believe all the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory. And beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself.” Again, to Nicodemus: “As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, (this he said signifying what death he should die,) that whosoever believeth in him should not perish, but have eternal life.” Peter, on the day of Pentecost, preached “Christ crucified,” and the same day there were added unto the church about three thousand souls. Philip, when he joined himself to the eunuch, in the chariot, and heard him read Esaias, the prophet, opened his mouth and began at the same scripture and preached unto him Jesus; and was baptised. Paul declares, “I am not ashamed of the gospel of Christ.” He determined not to know any thing save Christ and him crucified. He gloried in nothing save the cross of Christ. “For I determined”—says he to the Corinthians—“not to know anything among you save Jesus

Christ and him crucified." And to the Galatians, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

But, moreover, this has been the preaching of all true evangelical Reformers of every age. There can be nothing truer, than the observation recently made by an eminent divine, to this effect: "That in the ages of conflict between truth and error, they have always prevailed who most simply and plainly presented the doctrines of the cross. The preaching of Christ and him crucified produced the reformation and has sustained it." It is a fact peculiar to the mind of those acquainted with the history of the church, that the earliest efforts at reformation have reference only to the outward order of the church; and though it cost the lives of their authors, they proved a failure as to any immediate, practical results; and it was not until Luther, in a plain and simple style, equaled only by the apostles and evangelists themselves, began to preach the doctrine of justification by the faith of Christ, that error began to be successfully assailed, the corruptions and enormities of the church effectually exposed, and, in short, the thrones of iniquity to totter upon their base. "It is doctrine that we attack in the followers of the papacy," says Luther. "Huss and Wicliffe only attacked their life." It is thus that the axe is laid at the root of the tree.

But it would be mistaking the design of our remarks to infer that the ministry which Christ has "given" to his ambassadors, has no connection with social and moral reformation. It would argue a deplorable misapprehension of the doctrines of the cross to suppose that it should have no practical influence on the lives of men. By the cross of Christ we are crucified unto the world and the world is crucified unto us. It is true that the kingdom of Christ is not a temporal kingdom. "My kingdom is not of this world." Yet it is equally true, that all power is given unto Christ in heaven and in *earth*—that he is given to be head over all things to the church, which is his body, and that, ultimately, he will

put down all rule, and all authority, and power; for he will reign till he hath put all enemies under his feet. Nor has he left us without the most valuable instructions, concerning our moral and social relations and duties. What can equal the sublimity, the simplicity and fervor of his practical exposition of the laws, recorded in his sermon on the mount? What can compare with that golden rule which he spake: "Whatsoever ye would that men should do to you do ye even so to them?" A rule which would sweep from the face of the earth every species of oppression, discord and wrong.

But we conclude, insisting again, that this is the ministry that Christ has given his ambassadors, to wit: "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." This is the "ministry" which is to cure social and moral maladies that prevail among men. This is the "ministry" that is to reform society, purify the church and evangelize the world. Let the ambassadors of Christ, then, determine with the apostle, not to know any thing save Jesus Christ and him crucified. Let them glory in nothing save the cross of Christ.

SERMON XIX

THE GLORY OF A CHRISTIAN CHURCH.

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"The glory of this latter house shall be greater than the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts."—HAGGAI 2: 9.

These declarations were made in reference to the second temple. The first temple, having been erected by Solomon about a thousand years before the Christian era, and having stood over four hundred years, was entirely destroyed by Nebuchadnezzar, and the Israelites were carried as captives into Babylon. But by the decree of Cyrus, made about half a century afterward, the people of God, were permitted to return to their own land, and rebuild their temple in Jerusalem.

A particular account of the building of this second temple, is given in the book of Ezra, and in this book of Haggai. It appears to have been far inferior, in style and grandeur, to the first temple. When it is said, in Ezra, that "all the people shouted with a great shout, when they praised the Lord, because the foundation of the Lord's house was laid," it is also added, "but many of the priests and Levites, and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." While it was an occasion of great joy to the majority, the old people, who had seen the first temple, in all its magnificence and glory, could not but weep aloud, when they saw how much inferior to it the second would be. And to this contrast between the two temples, God

refers, when He says by His prophet, in the chapter before us, "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

Still, God would not have His people discouraged. They were engaged in a good work, and He would have them persevere to its completion. He tells them to be strong, for He was with them, as He had covenanted that His spirit remained among them: and that it would be but a little time, until the desire of all nations should come, and He would fill that house with His glory. Then He adds the encouraging language of the text: "The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

It is true, this second house would be inferior to the first, in its materials and style; and also in its wanting the precious ark of the covenant, and the mercy-seat, and the shechina, and the sacred fire kindled from heaven on the altar, and, perhaps, in some other particulars. But still its glory was to be greater than that of the former house. Christ, the desire of all nations, the great God and our Savior, the Prince of peace, was to come and minister in it, preaching, and communicating, peace to the people. This would give it a glory far transcending that of the former house. And this prediction was fulfilled. The second temple stood about six-hundred years. It remained until after the coming of Christ; and the sacred historians inform us, that "*He* taught the people *in the temple*, and preached the Gospel." Well, then, might it be said, "The glory of this latter house shall be greater than of the former."

In applying the language of the text to our own circumstances,*—keeping in view the reason of the declaration it contains—we are not to suppose, that any true glory, in the judgement of God, will be attributed to our present house of worship, on account of any superior excellence in the

*Preached in a new house of worship.

building itself. If the glory of this house, shall be greater than that of our former, it will not be, because its location is more eligible, or its walls more substantial, or its room more spacious, or its proportions more desirable, or all its fixtures more convenient and in better taste. Justly as we should value these things, in their proper place, and thankful as we should be, for the degree in which we have succeeded in obtaining them, none of them all, will cause this place to excel in glory, either in the sight of God, or of good men. If the true glory of this house, shall be greater than that of the former, it will be, as it was with the second temple, because of the more evident presence of the Redeemer of sinners, and the communication of substantial peace to those who shall worship here.

We now propose to call your attention to that which constitutes the real glory of a Christian church. This is an important subject. Churches may be mistaken, as to what would be for their true glory. The Apostle told the Corinthians, at a certain time, that their "glorying was not good." This has often been the case with churches since. What, then, are some things essential to the glory of a Christian church?

1. *It is necessary to the true glory of a church, that it be sound in its doctrines.* It should adhere to all those, and those only, which are clearly taught in the word of God. Some people are in the habit of asserting, that the *doctrines* of religion, are of little consequence; that it is a right *practice* alone, which is valuable. But this sentiment, while it may seem plausible to a superficial thinker, is most injurious in its influence. We would not abate, in the least, the importance of a right practice; but simply insist, that it is equally important, to have right principles. We believe, that a careful examination of the subject, will show that the latter, are the only sufficient guaranty for the former; as well as the true criterion, by which to estimate the moral worth of an individual. Take an illustration or two. There are different opinions held, in reference to the nature of the person of Christ. Some hold that He is God; others, that He is a creature, of a higher

or lower degree. All profess to believe in Him, and look to Him, in some sense, as a Savior. But certainly the man who believes in His Divinity, will look to him with very different views and feelings, from those of the individual, who believes Him to be a mere creature. Again, some believe that sinners can only be justified on the ground of the righteousness of Christ; others believe that they can be justified on the ground of their own works. Both endeavor to obey the law of God; but they do so for very different purposes, and with very different feelings towards God. The one accepts, and the other rejects, the gospel of Christ. Take an example in reference to the business of this life. One individual is conscientiously just in all his transactions; another, is willing to promote his own interests, in any way that promises success. Both have dealt fairly with you in time past; but the one has done so from principle, while the other has been governed by expediency, or has had no opportunity to act out the dishonest principles of his nature. In these cases, no one can fail to perceive the importance of right principles, and that our moral characters are to be determined, in an especial manner, by the principles, or doctrines, which we hold. But these are not of less relative importance in religion. That Church, whose doctrines are not scriptural, and just in proportion as they deviate from the standard of Scripture, is wanting in true glory.

Many passages in the word of God, place the importance of soundness in the faith beyond all question. We are commanded, to "contend earnestly for the faith which was once delivered to the saints"—to "hold fast the form of sound words which we have heard," and to "speak the things which become sound doctrine." And we are solemnly warned, against those persons who "depart from the faith," and "corrupt the word of God;" and against all those things, which are "contrary to sound doctrine." And then, as if to impress the truth on this subject as deeply as possible on our minds, it is brought up at the very close of revelation, with the most solemn authority and warning. "For I testify unto

every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

A church, to possess true glory, must be, as the Apostle directs his son after the common faith to be, "in doctrine shewing uncorruptness," It must be bold, and exhibit to the world, in clearness and simplicity, the revealed truth of God. All that He has taught, in reference to his own nature, perfections, purposes, and works; in reference to Christ, and His offices; in reference to the Holy Spirit, and His work; in reference to the sinner's condition and wants, and the way of his salvation, must be embraced and loved. And the embracing and loving these truths, is the very basis of all valuable practical religion. It is essential to the bringing forth of those good fruits, which will be the manifestations of the church's glory.

2. *It is essential to the glory of a Christian church, that its members be growing in grace—increasing in conformity to God.* The one great ultimate design of religion, of the mediation of Christ, and of the institution of the Church, so far as sinners are most especially interested, is to make them like God. The scriptures teach us, that God created man in His own image, in knowledge, in righteousness, and true holiness. At first, man was like God, in the moral qualities of his soul; but having rebelled against Him, he lost that likeness. Though God made him upright, he has sought out many inventions. He is now, in his natural state, unlike God. His understanding is darkened, his will is perverted, his mind is enmity against God, and all his faculties are polluted. But saved sinners, are to be restored to the image of God. "Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And as it is our duty, it will be our highest

honor, to be holy, for the Lord our God is holy. Hence it is preeminently the glory of a church, to have its members growing in grace—increasing in conformity to the greatest, and best, and most glorious being in the universe. The Apostle tells us, that “Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

It is the great glory, therefore, of any church, to be sanctified and cleansed. And just in proportion as the members, old and young, parents and children, are delivered from evil principles and dispositions, and brought to love holiness, in the same proportion, will it be a glorious church. On the other hand, in proportion as they remain under the dominion of sin, and are destitute of a godly walk and conversation, in the same proportion, will it be wanting in true glory. The church in heaven is more glorious than the church on earth, because its members are made perfect in holiness—they are without spot or wrinkle. And as the church on earth approximates the church in heaven, so will be its relative glory. As this takes place too, so will be the reception and enjoyment of that peace of the text, which God bestows upon those who are truly in His church. As they grow in grace, they have more of that peace, which is the peculiar legacy of the Savior.

3. *It is the glory of a Church when its members regularly and faithfully observe the means of grace.* In order that His people may be conformed to Himself, God has appointed certain means, which he requires them to use; and without their use they have no promise that they will receive the grace they need, nor can they reasonably expect it. While God has promised great and precious blessings to his people, He has also declared, “yet for all these things will I be inquired of by the house of Israel, that I may do them for them.” We are encouraged to do all things whatsoever He

commands us; and it is written to the praise of some of old that they were found "walking in all the commandments and ordinances of the Lord blameless." And it will be so still. That church is most to be praised whose members are most careful to observe, in spirit and in truth, the ordinances of God's appointment. If they engage regularly in earnest, believing prayer in secret, private and public; if they remember the Sabbath day to keep it holy, not thinking their own thoughts, speaking their own words, nor finding their own pleasure on God's holy day; if they reverence His sanctuary, permitting no trifling circumstance to prevent their presence in it at the time of public worship, which would not be allowed, on another day, to prevent their attending to some important worldly business; if they, with their own voices, sing the high praises of the Lord, making melody in their hearts to Him; if they duly attend, in their respective families, to the solemn worship of God, and the appropriate exercises of religious instruction; and if they devoutly observe all God's institutions, they will manifest the profession of the highest glory which a church can obtain on earth. By so doing they will show that they have confidence in God, obey his word, and are having his moral image impressed upon them. By such a course they will shew that Christ is dwelling in them by His spirit, and causing them to bring forth fruit unto holiness.

4. *The glory of a church requires that its members, as a society and as individuals, be exemplary in all their conduct.* The church, as a moral person, performs acts of its own. It is the act of the church to provide a place of public worship, and to maintain the ordinances of religion; and in the performance of these, and all other duties, it should be exemplary. It should be governed by the great principles of truth and justice, always endeavoring to do right. That church which does not comply with its voluntary engagements, justly incurs all the liabilities which an individual would do, under similar circumstances. If it does not honestly endeavor to meet all its responsibilities, it is as truly charge-

able with dishonesty as is the individual who makes no proper efforts to pay his just debts. But while there is a public responsibility resting upon the body, as such, this responsibility, in reality, and in the sight of God, is shared by the individual members, according to their varied circumstances and relations. These are individually responsible to the body, and when they comply with their obligations, then the body is enabled fairly to meet its responsibilities. Hence, every individual member is interested, not only in performing his own duty, but also in having every other member perform his, so that the church, as such, may be fully enabled to meet its engagements. And it is equally important that members, in all their relations to each other and the world, be exemplary. As members of the same church, they sustain, in this respect, a closer relation to one another, than to others.—They are parts of the same body. And the apostle teaches, and common sense teaches, that no one member should treat any other with indifference or contempt. Such a course is suicidal. The wise should teach the ignorant; the experienced should guide the inexperienced; the strong in faith should strengthen and confirm the weak and wavering; and every one should have an affectionate regard for all the rest, and kindly endeavor to promote their best interests.—And when all are upright, and kind, and peaceful in their words and conduct towards all men—when, from holy principles and dispositions within, they bestow light and love upon all around—and when a conservative influence upon all the best interests of society, is seen to go forth from them, then it is that the church has a true glory.

5. *It is the glory of a church when the number of its worthy members is on the increase.* We do not say that mere numbers are a real glory to any church. On the contrary, numbers, without some proper qualifications, are a disgrace; and the larger the proportion of unworthy members, in the same proportion, will the true glory of the church be tarnished. Still it is an honor to a church to have the number of its sincere, and humble, and devoted members on the increase. True

Christians are an honorable people. They are the excellent of the earth; and they are kings and priests unto God. That church, therefore, which is instrumental, under God, in increasing the number of such persons, is increasing in glory. When the youth of the church are characterized by true piety, profess their faith in Christ and obedience to Him, and God takes them into His church instead of their fathers, who are passing away, and when the influence of the church extends to those without, and is blessed in making them thoughtful and serious in reference to their spiritual and eternal interests, so that they are led to the house of God, and to believe in Him who is able and willing to save them, and to confess him before men,—when these things are so, then is the church glorious. If there is joy in heaven over one sinner that repenteth, it is an honor to the church on earth to receive into its numbers the object of such joy. If believers are heirs of an inheritance that is incorruptible, undefiled and that fadeth not away, it is an honor to a church to be receiving within its pale the heirs of such an inheritance.

In conclusion, we make a few additional practical remarks:

1. Let us study with diligence, and embrace with reverence, the doctrines of the word of God. This will be the substantial basis, not only of our glory as a church, but of our salvation. God saves his people through the belief of the truth. Let us be careful, then, to believe the truth and not to believe that which is false. Beware of error in principle. It leads to error in practice. Search the scriptures. Reject none of their truths, and change none of their laws and ordinances. And so the word of Christ shall dwell in us richly, and guide us in the way that is everlasting.

2. Let us seek to be holy. The most perfect soundness in the faith will not be sufficient in itself. Without holiness no man shall see the Lord. Are we growing in grace?—dying to sin, and living unto righteousness? Are we being transformed into the image of God? This will be our glory. This will make us like Christ. And this should be the

believer's highest aspiration. Our duty and interest require that we daily seek to grow into his likeness.

3. Do we diligently wait upon God in the various ordinances of His grace? This is necessary, not only to the true glory of the church, but to our own individual good. Each one should inquire, do I love, and faithfully use, the Holy Bible? Is it with me a matter of conscience, daily to retire to my closet and commune with God in prayer? Do I sincerely endeavor to worship Him, in spirit and in truth, in all his ordinances, public and private? We affectionately request you to take these questions home with you. Ponder them as in the sight of God, and pray that the examination of them may be the means of quickening your diligence in the use of the means of your salvation.

4. How guarded should we be in all our conduct, as a church, and as individuals. The church and its members are watched; and Satan is busy with his temptations. Let us earnestly pray and labor, that our walk and conversation may be such that those who are of the contrary part may have no evil thing to say of us. Walk as the children of the King of Glory.

5. Think of the spiritual wants of others. There are many around you neglecting the one thing that is needful. Can you not kindly tell them of their danger? Ought you not to speak to them of Christ, and invite them with you to the house of God? Pray for them. Seek to fill this house with saved sinners, and then its glory will verily be great.

6. It is the interest of all to be true members of the Church of God. It is a Divine institution. Its principles are pure and holy; its provisions for the wants of its members are perfect; and its destiny is glorious. Let all examine, in the light of revelation, the chartered privileges of the church, and desire, through grace, to be made partakers of them.—To every one we are authorized to say, "Come thou with us and we will do thee good; for the Lord has spoken good concerning Israel."

SERMON XX.

CERTAIN SALVATION OF CHRIST'S PEOPLE.

BY REV. ANDREW RITCHIE,

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"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—*JOHN, XVII, 9,—19.*

The complete adaptation of the religion of Christ, to meet every necessity of man's nature, is one of the strongest proofs of its Divine original. Indeed, were we to make the discovery, that there was some doctrine, actually necessary, in the restoration of man to God, which yet had not been revealed, and included in the plan of redemption, it would at once awaken suspicion regarding the wisdom of its reputed author. But no such discovery ever has or ever will be made in reference to the religion of Christ. The ever varying experience of all who have embraced it, since the day that it was first proclaimed in Eden, to the present time, proclaims "it meets all my necessities."

It views man as a sick and dying patient, and offers an antidote adequate for his restoration. The disease is essentially the same in all "the leprosy of sin;" yet it manifests itself

in different ways in different individuals, and in the same individuals at different times; hence, also, while the cure is one and the same for all, viz: the application of the "blood of the cross," yet there is a necessity for the presenting its efficiency, and the certainty of its application, in various ways and lights, so that each individual, in accordance with the peculiar manifestation of his desires, may see its appropriateness for his own cure. The despairing sinner must be met with the cry, "The blood of Jesus Christ cleanseth from all sin," and "Behold the Lamb of God, that taketh away the sins of the world." The desponding saint must be referred to what is, for him, the only anchor of hope, "Those that thou gavest me I have kept, and none of them is lost." The same variety is found in the modes in which men are led to embrace this religion. A persecuting Saul is struck down by the overpowering influence of the Holy Ghost; while the heart of a Lydia is silently opened.

The despairing sinner, no more needs a doctrine adapted to his necessities, than does the desponding saint; and for both in the religion of Christianity, there is a portion provided. For the despairing sinner we have the invitation, "Come let us reason together, though your sins be as scarlet, they shall be made white as snow, though they be red like crimson they shall be as wool,"—"Whosoever will, let him come, and take of the water of life freely." For the desponding saint, we have the declaration, "we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things, after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ."

'That we cannot fully present the harmony of these two doctrines, we frankly admit; but our ignorance by no means proves that they conflict in the plan and counsel of God; but this we will notice by and by. In the meantime we appeal to you to say how much wiser it would be for each one to seize that portion which he needs, and which is provided for him, rather than waste his time, and strength, in proving that for the necessity of his neighbor, there was no provision. And

surely this mode of action will appear all the more reasonable, when we remember that if any of the parties, should succeed in showing that for the full necessities of the other, there was no provision, it would only be an argument throwing discredit upon the adaptation of that portion, which he felt was provided for his own case. For surely if for one stage of the sinner's existence, there is no provision or adaptation for the necessity of his nature, in the plan of redemption; it may also be found to be the case in another, and indeed in all. But it is not so; for every condition, and for every step, in the sinner's progress back to his lost estate, there is all that is requisite, to supply his every necessity.

It is a truth generally admitted, that for the despairing sinner there is amplitude enough in Christ; the declaration "Him that cometh to me, I will in no wise cast out" is sufficient, to dispel all his fears, and leave him without excuse, if he refuses to trust to the deliverer, thus so freely, and fully offered. And that there is equal sufficiency for the desponding saint, is, we think, evident from the passages before us.

The desponding believer is generally cast down and troubled, regarding not the utility of Christ, or the sufficiency of the salvation provided by him, but regarding the place that he individually holds in the love of Christ, and the evidence that he has, that he will finally be put into full possession of the offered salvation. Now to such a one, we say, do you not know that Christ peculiarly loves and prays for his own? "I pray not for the world, but for them which thou hast given me." By world we understand those opposed to Christ, those who cherish enmity in their hearts against him; this is its meaning in the expression, "If the world hate you, ye know that it hated me before it hated you." They, then, who hate Christ have no part in this prayer, and the fact that such should go down to eternal ruin, need not fill you with despondency; his prayer includes all given him by the Father, and they possess a different character; "All that the Father hath given me shall come to me." They love Christ, they are willing to trust in him; hence they come to him, and

he claims them as his. "All thine are mine, and mine are thine, and I am glorified in them." And is there not a peculiar fitness in his thus claiming them, when we remember the price he has paid for them, "not corruptable things, such as silver and gold, but his own precious blood." Surely, then, as the apostle well declares, their bodies and spirits are his; hence it is he can say, "I am glorified in them." This is an expression similar to the prophetic declaration, "he shall see of the travail of his soul, and be satisfied."—Christ as Mediator of men was not insensible to results, that would accrue from the accomplishing of the "work given him to do." It was the hope of obtaining this glory, that in a great measure sustained him in his sufferings; "who for the joy that was set before him, endured the cross, despising the shame, and is now set down, at the right hand of God." For every soul rendered back to the love and favor of God, glory will accrue to his name. Every fresh convert, is a laurel of his victory, over the world, the Devil, and the flesh; every additional brand plucked from the fire, is another voice to sound his praise throughout eternity. Every truly penitent, returning prodigal, fills the benevolent soul of Jesus, with such a joy and satisfaction as prompts the declaration, "I am glorified in them." And this fact combined with the love that he bore towards his own, made him pray all the more urgently in their behalf, and no doubt with all the greater intensity, that he was so soon to leave them, so near leaving them, that he could say, "Now I am no more in the world." His time for directing, encouraging, and instructing his disciples here, had now past; this was the "hour, and the power of darkness," the hour, in which his little flock would be tried, and as far as they themselves were concerned, would be found wanting; in a very few hours they would all forsake their Master, and flee for their own safety. Hence Christ not only urges upon them, the duty of remaining steadfast, but prays for them, "Holy Father keep through thine own name, those whom thou hast given me," and this prayer, as we learn from a subsequent verse in this chapter, includes all "who believe on his name;"

and it will be answered, "for him the Father heareth always." Where then is there any more room for despondency? if you are trusting in Christ you are included in this prayer, and included in it, all the powers of darkness cannot pluck you from the preserving hand of God. That they need this keeping, the experience of every christian testifies. If we are not, as the ancient christians, exposed to temporal pains and penalties, yet we have the same ungodly influences, the same evil heart, the same adversary of souls, and unless kept by the mighty power of God we will fall. The Apostle Peter well knew this when he described Christians, as those who stood not in their own strength, nay! but as those who are kept by the power of God, through faith unto salvation. The Apostle Jude knew it, when he penned the expression "Now unto him, that is able to keep you, from falling, and to present you, faultless before the presence of his glory with exceeding joy, be glory, majesty, dominion, and power." It is when upheld by God, that the christian is strong; it is when he leans on the arm of him, who is "mighty to save," that he comes off more than conqueror; it is when he is weak that he is strong; it is when looking away from self, and feeling confident, that "in the Lord he has righteousness and strength" that he can withstand all his enemies. The purpose Christ has in view in their preservation is that "they may be one, as he and his Father are one." One in unchanging love, one in purpose, one in devotion to the glory of God, one so as to constitute a "perfect church" a perfect spiritual temple, lacking not even a single stone; shall he not then keep them? He will; for while on earth, clothed in humility, made lower than the Angels, deprived of much of the power which he now possesses, he could say, "I have kept them (that is those committed to my care) in thy name, and none of them is lost." The Apostle Paul represents Christ as saying "Behold I and the children, which God has given me," implying that all given to him had been kept. And Christ himself says it is the "Father's will that of all given to him, he should lose nothing." Now did Christ fulfil and is he now

fulfilling his father's will, if he be, then those given to him cannot be lost; if he did not and is not now in his intercession on behalf of believers, fulfilling it, then his work is not perfect, and not a single soul can be saved, for in such a case the law of God is yet unhonored, and his justice unsatisfied. But away with such a supposition; his work is perfect; he did and is still an advocate of his people, doing the will of his Father; it was true when he uttered this prayer, it is true now, it will be true at the judgment day. "Those whom thou hast given me I have kept, and none of *them* is lost, but the son of perdition" is lost just because, he was not one of those given to Christ; and here at once to dispel the believer's fears. it may be proper to show that Judas did not belong to the class "given to Christ," and hence no wonder if he did fall. This we will show, first, from the use of the conjunction *but*, (ΕΙ ΜΕ,) then, from Christ's own explanation of the passage. And first, that the conjunction is used, not exceptively, but authoritatively, is evident from many passages of scripture; in Rev. ix: 4, the locusts that came out of the smoke of the bottomless pit, were commanded not to "hurt the grass of the earth, neither any green thing, neither any tree, but (ΕΙ ΜΕ) only those men who had the seal of God in their foreheads." Did the men belong to the same class with grass, green things and trees? Surely not. Again, in Matth. xii: 4, it is stated that "David and those that were with him entered into the house of God, and ate the shew bread which was not lawful for him to eat, neither for those who were with him, but, (ΕΙ ΜΕ) only for the priests." Were David and his men priests? By no means. The conjunction is used to show that they were of a different class. In like manner it is used in Rev. xxi: 27, Luke iv: 27. And in the passage before us, it just as truly points out Judas as belonging to a different class from "those given to Christ," as that the "men who had not the seal of God in their foreheads," belonged to another and a far different class from "grass, green things and trees," or that David and his men were not priests. Indeed it was impossible that he could be one of

them, if our former remark be true, that those who are given to Christ, love, trust and come to him, "hear his voice and follow him." If Judas had loved, trusted and followed Christ, could he have betrayed him? It is impossible.

But take Christ's own explanation of the passage. In the following verse he gives the reason, why he said these things, viz: "That they, (my disciples, the representatives at this time of all who should believe on his name,) might have my joy fulfilled in themselves." He was about to leave them to obtain that joy, the hope of which had sustained them in his sufferings, and to put on again that glory "which he had with the Father, before the world was," but which he had laid aside in order to work out man's redemption, and when thus separated from his people, he wishes that they may through confidence in him, "joy and rejoice." "These things (says he) I speak in the world, that they might have my joy fulfilled in themselves." What things? That one of them was lost, and that when he should leave them, they too, in all probability would be lost? Yea, it was not a probability, but a certainty, for in such a case we have already shown Christ's work to be imperfect; surely, then, he would not give them such a comfortless declaration as this, to produce joy in their hearts. Nay; he did not say notwithstanding the fact that you are the objects of my love, and that my glory is concerned in your salvation, yet you may be lost, for one of you is already lost. On the contrary, he emphatically asserts that not one given to him was lost. Here is his own words:—"Those whom thou hast given me, I have kept, and none of *them* is lost but the son of perdition" he is lost. And surely such a declaration would encourage his disciples then, and his people in every age.

When enemies without, and their own evil hearts within, combine against them; when, with desponding heart, they are crying out like David, "I shall one day fall by the hand of mine enemy," would not such a declaration as this, that their Saviour was *able to keep them*, encourage and strengthen them in their spiritual warfare? Is not this the very portion

the desponding saint requires to sustain and restore him?—What aged saint has not, at some time of his life, felt that this was the only pillow on which he could rest his weary head? What minister of the gospel, in spite of “theoretic creeds,” has not at one time or other in his ministry, felt that this was his only hope in proclaiming the gospel?

And here it is worthy of notice, is the source of the Christain’s joy, “my joy,” the joy that is found in Christ. There are other sources of joy, and doubtless the disciples of our Lord then would not be indifferent towards them, neither should the Christain now despise them. There is a joy in the contemplation of eternal happiness, a joy in witnessing the success of the gospel, a joy in observing the work of grace progressing in our own, or in other’s hearts. Yet this joy is not to be compared with that which is found “in Christ,” with that which arises from a proper preception of the complete adaptation of Christ to meet all the sinner’s necessities; it is the possessor of that joy who alone can “re-joice in the Lord always.” Again, we have another evidence of Christ’s sufficiency to meet the sinner’s necessities, in his own declaration: “I have given them thy word;” I have opened their heart to receive it; and chosen them vassels to proclaim it. True that word, by the spirit’s influence, will transform their hearts and lift their affections above the world, so that they will feel the world’s hatred; “because they are not of the world, even as I am not of the world.” But notwithstanding this, the Christian is safe; there is even here no room for desponding; the same power that can lift your affections above the world, can preserve, and will preserve you safe, while he leaves you in the world. “I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil.” Is not the prayer of him, whom “the Father heareth always,” sufficient to shield you? Will not he, who, by the transforming power of his word, made you the object of the world’s hatred, protect you from its malice? He will. The world may surround you, and with its allurements seek to again pollute your

soul; but here is your safety: "Sanctify them through thy truth, thy word is truth." If Christ's prayers are answered, then his people are safe; they will be sanctified, notwithstanding the opposition of the world, the devil and the flesh. Just as God sustained and upheld Christ in his humility, that he might accomplish the work given him to do, so will Christ sustain those who are engaged in working for him; and all his people have a mission to perform, a work to accomplish. "As thou hast sent me into the world, even so also, I have sent them into the world," and no matter how great the work they are called on to perform may be, and it is great if it is nothing more than "crucifying their affections and heart," yet there is all the provision requisite provided for their sustenance. "For their sakes I sanctify myself, that they also may be sanctified through the truth." Christ set himself apart for the world of redemption, that his people might be made holy through the instrumentality of his work; and will his purpose fail to be accomplished? It cannot be; else he is not the omnipotent God, and mankind are yet without a Saviour.

The doctrine taught in the passage which we have been considering is, "*The certainty of the salvation of those given to Christ*." This doctrine includes the "final perseverance of the saints," and goes a step farther, and includes the idea that all will be put in possession of that salvation which was in the purpose of God intended.

There are many other parts of scripture where the same doctrine is taught, illustrated, and enforced. We will, however, only notice the argument by which it is presented in the passage before us.

And first, that Christ should put a certain definite particular number in possession of salvation, was a term of agreement between him and God the Father. This agreement is alluded to in the expression before us, "them which thou hast given me." Indeed, in the plan of redemption, there were only two terms of agreement between God the Father and God the Son. The first was, the one just alluded to, that

God should give to Christ "a people, a holy seed." The second, in room of these he should satisfy law and justice.—In reference to the first term of agreement, God has said, "My covenant I will not break, nor alter the things gone out of my lips; his seed shall endure for ever, and his throne as the sun before me,"—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." The second term is alluded to in the declarations, "Sacrifice and offering thou didst not desire, mine ears hast thou opened (or rather digged open to hear thy purposes,) then, I said, lo I come, in the volume of the book it is written of me, I delight to do thy will, O Lord! thy law is written in my heart,"—"When thou speakest in vision to thine Holy one, and saidst I have laid help upon one mighty, I have exalted one chosen out of the people." It is admitted on all hands, that the second term of the covenant has been fulfilled? shall it then be that the faithfulness of God shall fail in the fulfilling of the first? Nay; the very idea is derogatory to the character of Diety. But here it is replied, the faithfulness of God will not fail; for he foresaw that a certain number would, in process of time, give themselves to Christ, and so there was a certainty that he would "see of the travail of his soul, and be satisfied." But for our own part, we cannot conceive of the certainty of any event, not embraced in the plan of God. Nay, we do not see how any event would occur at all, if not included in the plan of the "Ruler of the universe." At any rate, it will be admitted by all, that if not included in God's plan, it might or might not happen, and if so, how could it be foreseen as certain? The very idea is absurd. Moreover, this supposition leaves us without any covenant or agreement at all between God the Father and God the Son. Unless God could promise a definite number to Christ, as a reward of his work, he could do nothing more than suggest a plan of action, and hence the agreement we find spoken of in the scriptures would have no existence.

Let me illustrate this idea: Suppose a man should say to

his friend, there is a certain poor man who owes another a debt; if you pay his debt, I know from his character, that on account of your action, he will ever afterwards devote himself to your service. It is here evident that the first party merely suggests a plan of action; there was no agreement between them; there could be none, unless the first party could say, I will cause the man whose debts you pay to surrender himself to your service. The application is evident to the case before us. God, if a party in the covenant of grace, must be able to say, yea, must have actually said, "*I will cause those in whose room you suffer, to devote themselves to your service,*" and the experience of the Christian verifies the fact, that God thus does "make his people willing in the day of his power." One argument then is, that since God the Father is represented in the passage before us, as "giving a certain number to Christ," between Christ and God the Father then were the terms of the agreement alluded to; hence those "given to Christ" will *certainly come to him*, and this is no more than he has himself declared, "All that the Father hath given to me shall come to me."

And now it only remains to prove the "final perseverance" after they have come to Christ. And this we say is certain, from the fact that Christ prays for them; "I pray for them, I pray not for the world,"—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Now if it be true that "him the Father heareth always," we cannot conceive of the possibility of their fall. And surely if he would on earth pray for them, shall he not now that he is exalted, and "has all power in heaven and in earth committed to him," give the grace required. If on earth he would pray that his people be kept, shall he not now himself keep them? To suppose that he would willingly lose any of them, is to declare that he would willingly violate what he has declared to be his Father's will, an idea full of impiety and opposed by every attribute of his character.

Again, their character is an evidence that they will be

saved; "They are not (says Christ) of the world, even as I am not of the world." True, they were once conformed to the world, but now they are "transformed by the renewing of their minds." They were "once darkness, but now light in the Lord;" once polluted and vile, now "a royal priesthood, a holy nation, a peculiar people." Is it possible then that any of them could be lost? Is there any passage in the word of God that describes such characters as the objects of wrath? Nay; but it is here replied, they lose this character, and "return like a sow that was washed, to her wallowing in the mire." True, if that could occur, heaven could not be obtained. But our safety is here, "Sanctify them through thy truth, thy word is truth; for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ's prayers must fail to be answered, he must be unable to accomplish his avowed purpose, before any of his people thus finally could return to sin. True for a time they may stumble and fall, yet in every case they will be restored. If it be not so, we again repeat, Christ's prayers are not always answered; his purposes are not always accomplished. Yea, we say more, he has not performed 'his Father's will,' his work is imperfect, we are yet without remedy for our soul destroying transgressions. Why then, O Christian, is your soul cast down and dismayed? Are you given to Christ, he will put you in possession of salvation; his work is perfect; at all times he can address the Father in the language before us, "Those whom thou gavest me I have kept, and none of them is lost." For you, O desponding saints, this portion is provided; enjoy it, prize it, it is sufficient to dispel all your doubts and fears, and enable you "to rejoice in the Lord and be very joyful in your God."

But here the desponding sinner cries, "I cannot see the harmony between such a portion and that which I need, if such a portion is given by God, then there is nothing for me." True if you are not in union with Christ we do not offer you that as your portion; that which we offer you is the universal declaration; "Him that cometh unto me, I will in no wise

cast out;" "He that believeth," without any exception, "he that believeth shall be saved." And that these broad declarations are found in the word of God, ought to be sufficient for you. Prove their truth by performing the duty indicated, before you harbor suspicion regarding them; the mere fact that there are other doctrines revealed, with which you cannot reconcile them, ought to be no stumbling block in your way. It is a maxim admitted and acted upon by all wise men, "Our ignorance ought never to prevent us using, and taking advantage of the use of *what we know*." We do not refuse to trust in a particular promise made us by a friend, because we are ignorant regarding the nature of some promises made by him to others. So neither should we refuse to trust the declaration of God, which we understand, because there are others we are still ignorant of.

But so far is the doctrine of the certainty of the salvation of those given to Christ by the Father, from opposing the universal offer of the gospel, or that portion which is specially addressed to the sinner, that it is the complement of that universal offer, and that thing which alone can explain its practical working. Deny this doctrine; and how can we count for the conversion of one and another of those whom men would pronounce hopeless, while those whom they would consider near the kingdom, yet fail to enter it. A Felix almost, but yet not altogether a Christian; while a persecuting Saul is led to count all things but lost for Christ.

The grand object to be accomplished by the urgent solicitations of the gospel, the purpose in view in providing a living ministry, who shall proclaim these universal invitations, and in God's behalf, in "Christ's stead," beset men "to be reconciled to God," is to shut up men to the "exercise of faith on Christ," for all agree that the believer is safe, and no one else. Now this doctrine of election is admirably fitted to accomplish this very thing; not, indeed, if we take it by itself, (for then it only belongs to the desponding saint,) but taken in its connection with what we assert is its complement, the "universal and unqualified command, to believe

on the Lord Jesus Christ;" stated in all its boldness, and it amounts to this, "you cannot come to Christ, and you must come to Christ." If the first part were only revealed, the sinner would find an excuse for his indolence; he would fold his hands and never attempt that which he believed he was unable to perform. If the second part were only revealed, the sinner's ability would be implied, and conscious of his own power, and cherishing a self righteous pride, instead of at once performing the work, to-morrow, to-morrow, would be the flattering unction laid to his soul. That such would be the case, you can all satisfy yourselves by asking the first one you find contending for the ability to come to Christ, of himself, if he has already done it, or will now do it, and you will find procrastination is the ruling principle in his heart. We must combine these two truths together, just as the scriptures do, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure." Here both go hand in hand. You must come, and you cannot come to Christ.—Where does that leave the sinner? It just shuts him up to the exercise of that faith on Christ which it is the object of the gospel invitations to produce, and he that has this faith is placed in a position where the portion which he will most desire will be the certainty of the salvation of those given to Christ, or, which is the same thing, the certainty of the salvation of all those who come to Christ, for those "who are given to him" and "those who come to him," according to his own declaration, are all one.

Set aside this doctrine and what have we left? Where else can we obtain assurance of God's love? for we know not what a day may bring forth; to-day in the favor of God, to-morrow exposed to his wrath. What is it to us to know that Christ prays for his people, if yet these prayers may fail to be answered? What though he be exalted in glory, and possessed of all power, if yet he refuse to apply that power in my behalf? What though he did love his people with intense love, when he "hastened to Jerusalem impatient for the

cross," if yet that love is now, or may be, changed to hatred? But it is not so. His prayers always prevail; he remains the "one mighty Saviour;" whom he loves he loves to the end; he is the unchangeable God. Here then, not only is this doctrine the portion the desponding saint requires; it is also, in its proper connection, the very thing the sinner needs.—It shuts him up in the very position requisite, in order to his obtaining the blessings of redemption. It exhibits to him a Saviour, not only willing, but also able to save "to the very uttermost all that come to him."

I. CORINTHIANS IX, 1:16.

BY REV. DAVID MACDILL, D. D.

The reader is requested to turn to the passage and give it a careful perusal. It is only intended to lay down some propositions which may serve to elucidate the Apostle's reasoning.

1. Paul had introduced the Gospel into Corinth. By painful, self-denying labors, he had founded a church in that wealthy, luxuriant city, which had become numerous and influential.

2. Other teachers had risen up among them, or had come to them from places unknown; and a party was organized among them who thought they could have things better managed if Paul was out of the way. So they went about to destroy his influence.

3. For this purpose, they called in question his apostleship. After a minister has stood by his congregation in the time of their weakness and built them up, it is no uncommon thing for "heady and high-minded" persons to wish him out of the way, and let them have a minister who "makes a better appearance in the pulpit."

4. Those who denied his apostleship, contended, that, in fact, Paul had acknowledged that he had no right to take rank with the other apostles; for, while they looked to the people for the supply of their temporal necessities, Paul had "labored working with his hands." Many people are hard to please. If a minister says, I must provide for those of my house, and insists on their paying up as they promise, they say he is greedy, he loves money, he preaches for money; if he spares them, and in consequence, falls under pecuniary embarrassments, they begin to despise him.

5. Paul claimed that he was an apostle, and that he was "free" to claim and exercise all the rights and privileges of an apostle. Verse 1.

6. The proof he offers may be thus stated: "I have from the first claimed to be an apostle—God has put his seal to

my apostleship by accompanying the word ministered by me with power, ("Are ye not my work in the Lord?") but God will not sanction, will not place his seal to a falsehood. You cannot call my apostleship in question, without calling in question the soundness of your own conversion. Whatever others may do, *you* cannot deny my apostleship, or you should not. Verses 1, 2.

7. Paul admits the fact that he had supported himself by manual labor, while the other apostles had depended on the contributions of the people, not only for their own support, but for the support of their wives; who, being sisters in the faith, were "helpmeets for them," in their apostolic labors, and insists that he had a right to do the same.

8. Consequently he casts no blame on the other apostles for doing as they did, but shows that what they did was both scriptural and right.

9. But while all things were lawful for him, all things were not expedient. From a peculiarity in his case, he had refrained from claiming his right, lest he should "hinder the Gospel of Christ;" that is, throw some obstruction in its way.

10. What was this peculiarity? Let us endeavor to unfold his meaning.

Of their own free will and choice, Peter, James and John, and the other apostles, had left all and followed Christ.—For more than three years of the most vigorous period of their lives, when other men are busy providing for the future, all seeking to lay up something in store for old age, they had accompanied Christ, receiving daily lessons from him that they might be qualified to preach the gospel. Having done this, and still continuing to devote their time and their talents to the good of their fellow-men, it is hard to see how any man, who had an ordinary sense of justice, could deny that they had a right to a comfortable and even a decent support, wherever and whenever, it was at all within the power of those who enjoyed the benefit of their labors, to give them such a support. Hence, their expecting a support would not hinder the Gospel. Christ did not suppose that it would; otherwise he would have made other provision for those whom

he sent on his "warfare;" or he would have introduced some "dispensation of the Gospel," which could have advanced without their instrumentality. And still, even to this day, when a young man of sound mind, of his own election, spends his patrimony, and from seven to ten years, in preparing for the work of the ministry, all candid men—all men, if prejudice and parsimony have not so blinded their minds that they *cannot* "judge righteous judgment"—must admit, that, at least, there is some earnestness about him, and that his aims are not wholly selfish and grovelling. Honorable minded Christians will not insist that ministers of the Gospel should sacrifice still more for Christ, till they are sure that they have sacrificed their own full share.

But how was it with Paul? Yesterday a Pharisee, a persecutor of Christ; to-day a zealous advocate of Christ. Men are naturally suspicious of these sudden changes, seeing and knowing how they often turn out. Confidence is a plant of slow growth. Paul had spent no time preparing to preach the Gospel, nor suffered any worldly loss. And it was not of his own free choice, not from the spontaneous motion of his own heart, under any ordinary influence of the spirit of goodness, not thus "willingly," that he had forsaken his former "calling" and engaged in the work of the ministry.—The same powerful voice which had arrested him on his way to Damascus, had laid him under the peremptory injunction—"Go—far hence to the Gentiles." "A necessity was laid upon him." But it was easy for men to say in their lightness—men who sat by their comfortable fires, and counted their piles of money in their mercantile establishments, could say, "O, he's a mercurial impulsive man,—its only a change which has come over the spirit of his dream—he's fond of making a noise—we shall see."

We who have Paul's whole life before us, and know how he "finished his course," can duly appreciate him; and from his conversion, and from the holy and noble principles on which he acted till his Master took him home, we can derive a most convincing argument to establish the truth of the

faith which he preached; but as yet men had not his whole life before them. The suspicious might still cherish their suspicions, and they might breathe their suspicions into the minds of others, with some pretence of reason. It was, therefore, necessary that Paul should not only practice self-denial as other Christians, and Christian ministers, but that he should spend his life in even more self-sacrificing labors than the other apostles. "It was better for him to die than that any man should make this glorying void." To a good man who has really devoted himself to the service of Christ, there is no misery like that of lying under suspicions which hinder his usefulness.—*The Preacher.*

THE SOURCE OF IMPROVEMENT FOR OUR MINISTRY.

Our ministry as a whole, perhaps, is not inferior, in character and efficiency, to any other of the present age, in any part of the world. Yet, when estimated by the standard of the New Testament, and by the exigencies of the times in which we live, its deficiencies are sufficiently obvious. Or, not to insist on the perfection of the divine models, let only such a minister as Baxter be our example; with his ardor of soul, directed so simply and intensely to the conversion of sinners; and the comparison will suggest reasons for humiliation and rebuke. The spirit and power of our ministry are deficient in many important particulars. With many there is a reluctance to receive the doctrines of the gospel in all their length and breadth, and an attempt by hair splitting and philosophizing to divest them of offensive points. Many others, who in theory receive the whole truth, lack the boldness to declare all the counsel of God. Much too common a failure with us is, that of not uttering with unblenching fulness and firmness every truth that faithfulness to our hearers requires should be uttered. Again, too much of our preaching is for other ends than the conversion and sanctification of our hearers. Too much labor is bestowed for the purpose of showing our skill in hermenutics, or dialectics, or homiletics. To be accounted learned preachers, or to se-

cure the popular applause for one or another quality of our preaching, engrosses so much of our care and labor as sadly thrusts aside the true errand on which ministers are sent.— In this way there is an immense waste of the power of our ministry. In short the great desideratum for the ministry is a baptism of the Holy Ghost, such as shall insure tenfold addition to the present amount of its piety and devotion to the spiritual interests of the church. If every minister were a Barnabas, “a good man and full of the Holy Ghost and of faith,” a deficiency, more important to be supplied than all others, would soon be supplied. In other words, what we need is, that every minister’s heart should be affected as the heart of a good minister is affected, when the Spirit from on high is poured upon him and his people; when his heart, all alive to his proper work, gives quickening to his whole effort, and to every utterance of his lips.

But this is not a concern of ministers alone. The influences between ministers and their people are reciprocal.— Let the Church be and do what she should; let her fulfil her duty in prayer for the ministry; in support of the ministry, so that it may not be consumed or weakened with secular cares; in co-operation with the ministry, and in opening the heart to the best impression from it; in other words, let the church be endued with power from on high; and in most instances it will have no occasion to complain of an unspiritual or inefficient ministry.

The same course of remarks is applicable to the deficiency in the *number* of our ministers. Great alarm has been felt because young men are so reluctant to consecrate themselves to the work of the ministry; and because so few are found to do it, while the field, already poorly supplied, is rapidly widening and extending. We have labored much to search out the immediate causes of this, that they might be removed. We despair, however, of any considerable change for the better, till the Spirit is poured upon us from on high. A large and continued outpouring of the Spirit, such as should give the needed character of spiritual elevation to the ministry, and secure the requisite improvement in the tone

of piety in the churches—this would secure the end desired. If our young men could see religion exhibiting the fervor which it would then exhibit, and the ministry occupying the sublime position, and reaping the glorious harvest which would then appertain to it, and if, as might then be expected, our young men professing a supreme devotion to Christ, were brought under the power of godliness, they could hardly fail of being brought in great numbers into the work of the ministry. It is the Holy Ghost who calls into the ministry such ministers as are truly called; and when the power of the Holy Ghost goes fully forth for its other ends, it is wont to go forth for this end also. No arguments, inducements, or force of circumstances will operate upon the minds of young men, to bring them to this result, with anything like the power which will be exerted upon them when brought under the influence of a church and ministry all alive, in the midst of the scenes of the copious outpourings of the Spirit of God. As a matter of fact, the ministry which we now have were influenced comparatively little, in their decision to enter the work, by any of those external causes of which we hear so much in discussion of this subject. Most of them received the first impulse which set them in the direction of the ministry, amid the scenes of some revival of religion. Their love for the ministry was first conceived when they were beholding in action the blessed power of this instrumentality for salvation. And it is by such persuasives now, that we must look for the ranks of the ministry to be filled. Let these conditions be secured, and the other needful requisites will be added. Let the churches be revived after this sort, and be made to learn the value of the ministry amid scenes of the outpouring of the Spirit, and they will no longer be inclined to hold up before our young men the terrors of poverty to deter them from the work. Let the body of the church become thus instinct with life, and the Abrahamic covenant will extend itself to the consecration and rearing up of the children of the church for the sacred calling; and godly parents will aspire to the privilege, at almost any sacrifice, of having their sons chosen of God for this most excellent of all services.—*Puritan Recorder*

LECTURE.

NATURAL CHRISTOLOGY.

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1. That God created all things, is denied, I think, only by Atheists.

2. That he had some design in view in creating all things, ought not to be questioned by those who admit his infinite wisdom. For, that an omniscient God should act without design, is absurd. Being omniscient he could not but fore-know all the consequences that would result from his actions. Knowing these and yet acting, it follows that he designed producing them. He had therefore an end in acting.

3. That he will gain that end, whatever it be, will be denied by none who properly consider his omniscience, omnipotence, immutability, eternity and immensity. For if he know all and can do all, being immutable in purpose, omnipotent in energy, eternal in duration, and present in all the fullness of his Godhead in all places, then there "is nothing too hard for God."

4. Again, being all-wise, he is capable, not only of forming designs, but also of adopting means apposite to them. If in men it be the part of wisdom to adapt means to ends, much more is it in God. And he always does so. There is no

exception to this, in the whole course of nature. No man of an understanding mind, but sees at once, that fishes were made to live in water, birds to fly in air, eyes to see with, teeth to eat with, feet to walk with, tongue to taste and talk with, hands to handle with, and lungs to breathe with. And so it is in all the works of God. He had some end in view in the production of each, and they are all individually adapted to their respective ends.

5. One step farther: Not only are means and ends adapted to each other, but so soon as one understands what those means and ends are, *he will perceive* their mutual adaptations. Thus when one shall thoroughly examine the lungs, he will pronounce that they were made for the aereation of the blood, and that they are just fit for that, and nothing else. So, of the apparatus for nutrition—the mouth, gullet, stomach, bowels, kidneys, liver, spleen, pancreas, heart, and lungs, together with the appendages of all these,—so soon as this complex system is understood, the intelligent student cries out, “that’s it,—they were just made for nutrition; they are exactly adapted to that purpose; and they are fit for nothing else!”

6. In a word; the *Final cause in nature, when it is rightly understood is just as evident as the First cause.*—It is just as evident that all things were made for their respective ends, as that they were made at all. They not only speak to you of a Great One who formed them, but they go on to tell you what he formed them for. Listen to them, study their language. Comprehend their utterance. So shall you know their uses; for they who never yet spake falsely, will tell you.

7. But do not mistake me: I do not mean to assert that we can discover God’s purpose, or the Final cause in nature, without much study; nor do I think we can discern it in many cases, unless some one teach us. We cannot always infer God’s purpose from the mere knowledge of the means used, unless some one inform us what the purpose is. Our mind is too little to comprehend the mind of Deity. Our

line is too short to sound the unfathomable depths of His heart. His thoughts are too high for us—too wonderful; we cannot comprehend them. He is wonderful in council, and excellent in working. But what I mean is, that when we understand the work, and are instructed as to the purpose it is designed to accomplish, we will then see a perfect symmetry of means and end. Thus, if there are intelligent beings in the universe (as doubtless there are) who have no knowledge of eyes, or vision through them, they might study the eye long and well, and yet not be able to comprehend the design of its Maker.. But no sooner would you tell them of its use, than clapping hands in extacy of delight they would cry out “That’s it! That’s it! It was just made to see with; and it is fit for nothing else.”

And just so it is of all the works of God. So soon as one understands them, and is told of the ends for which they were made respectively, he will see that they are most perfectly adapted to their several ends, and are fit for nothing else at all—will answer no other purpose.

8. Now as it is true of each particular work of God, when taken by itself apart, that it is adapted to some special end; equally true is it of all his works, taken as one entire system, say the globe, and all that it contains,—that God had some end in view in *its* creation, and that it too, in all its parts and operations, in its whole substance and constitution, is adapted to the end for which it was made. And it is farther true just as in the instances previously specified, that this adaptation is palpable to every discerning mind, who will examine it. It is just as evident that it was made for a grand special end, as that it was made at all. Its Final Cause is just as palpable to a competent observer, as its First Cause.

9. What then is the Final cause,—*the special chief purpose for which God has created and governed our world?* What one great end is it designed to accomplish? Whatever that end be, if we can only discover it, sure I am, we will be able to see that the world in its organization and government is adapted to its purpose. And although, in general, we have

an exceedingly imperfect knowledge of the whole field of final causes; although clouds and darkness do often rest upon the high plans and purposes of God; still in this particular instance, he has himself removed that darkness, and given us a revelation of his purpose. Again we ask "*What was that purpose?*" And the bible answers in substance:—

10. *God made this world to be a theatre whereon to MANIFEST HIS GRACIOUS CHARACTER.* He made *this* world, that on *it*, he might reveal to the adoring universe, his compassion for sinners, through an atonement. I cannot be mistaken in affirming that this is the great end (if we may credit the bible) for which God created the world. That book declares that "all things were created by him and for him,"—that is, by Christ and for Christ. (Col. I 16.)

(1) On this passage I remark, that it represents Jesus Christ as the First Cause and the Final Cause of all things. As it was he who made all; so he made all for his own use. It was his intention, in their creation, that they should *minister to himself*—the Christ. But who is this Jesus Christ? Verily, none other than the Mediator, the Redeemer and the Saviour. He is neither absolute God, nor mere man, but God-man—Emmanuel—God in our nature—the mediator and head of the ransomed Church. Now of this Jesus Christ, the only end and aim of whose being and office-work it is to redeem and save sinners, it is affirmed that "all things were created *for him*." Not *for him*," considered as God absolute; nor yet "*for him*" considered as man merely, but "*for him*" as the God-man, the Jesus Christ—the Saviour Anointed.

(2.) By "the things which were made," we are not to understand, the *moral*, but the *natural* creation—the creation recorded in Genesis, and not the "new creation" which takes place in conversion. Therefore:

(3.) The text affirms that the world was created to subserve the mediatorial office and work of the "Lamb, slai

[in intention] from its very foundation.** It asserts that the world was made by Jesus Christ, in order that, *on it*, he might enact the amazing drama of redemption; and so, *reveal and illustrate God's graciousness*, to the awed, the enraptured and the adoring universe, thus securing a rich revenue of glory to his great name, eternally.

Other texts affirm the same truth. The spirit says that "of Christ, and to him, and ~~through~~ *him* are all things;" and that "he is the Alpha and *the Omega*"—the cause and the consummation of all.

Now, while these texts affirm that this world and all things therein were made "for the Saviour anointed," and to subserve the designs of God's grace, revealed in him, it is worthy of notice that many other texts of scripture teach that all were made to promote the glory of God. But while there is a discrepancy, there is a real harmony, between these two classes of texts. Put them together and they teach *that this world was made for Christ, that through him, God might manifest his graciousness, and so get glory to his great name.*

11. But is this statement of the Bible true? Is it, in very deed a fact, that God created the world to be a theatre for the manifestation of his gracious character? If so, then it is adapted to its purpose; for God never committed such folly as to create a thing, which was not thus adapted. If it be true that a wise man fits means to ends, much more certainly will the All-wise God do so. If in *most* other instances he has done so, then he has probably done so in this. If in *all* other instances he has done so, then it is certain he has done so in this.

12. We have here, therefore, a very plain and simple test, by which to try the truth of the Bible. If the world in its constitution and history, is not properly adapted to be a fit field on which to display his grace through Christ, then the Bible is *not* true. But, if it is adapted to such a display,

then the Bible is true—the works of nature themselves declaring it to be so.

13. Now we hold that the teachings of Nature and of the Bible are most perfectly at one. They declare that “the world was made *for Christ*—made to be the fit arena on which he should achieve redemption, and so reveal the grace of God. To this grand purpose has the Creator, made all things bend, in forming and governing them. This is the great centre-thought from which all the lines of creation radiate; the sublime, chief corner stone upon which he built the world. And we hold that it were just as easy to banish the idea of redemption from the Bible, as from the works of Nature. Banish this doctrine from the Bible, and you leave all dark and unintelligible; but equally dark and unintelligible is Nature, unless you study it in the light of the cross of Jesus Christ. For if the world tells that it was made by God, it also tells that it was made to be the theatre of the Atonement,—the scene of a Remedial Dispensation—the fit abode of fallen beings put under a dispensation of Grace. The Bible declares it was made for Christ; and from every rock and rill and grove and glen, from every field and fowl and fish and flower, from all the hills and plains of terrestrial nature, there comes up the deep prolonged response, “We were made for Christ: in our whole constitution and history, we are the congruous adjuncts of a Remedial Dispensation: we constitute the fit home of the fallen beings, not yet utterly cast away, but put under a Reign of Grace.” And so plain and unequivocal is the response, that the intelligent student of nature may know as certainly that the world was made for this, as that a watch is made to mark the lapse of time, or a steamboat built for transportation.

14. If these things can be made out, by an examination of the principles upon which the world is formed and governed, we shall have established a new science,—the Science of Natural Christology: or the Testimony of Nature to the truth of the Bible. From time immemorial, we have had the science of Natural Theology; and we are to blame, that

we have not also the science of Natural Christology. For not more fully does nature testify that God made it, than that he made it for Christ—made it to be the abode of lost men, not yet utterly cast away, but put, for a time, into a salvable state.

15. But do not misapprehend me. I do not mean to say that the atonement by Christ, and the salvation of sinners, could be learned from the works of nature independently of a divine revelation. I assert not that nature could *originate* the idea of the christian scheme. But when the idea is once proposed, then one may, and if he will carefully and candidly look, *must* see how all nature is just fitted to the attainment of this object. No sooner will you suggest the Final Cause of the world, to the student of nature, and point out the adaptation of the means to the end, than he will be constrained to exclaim, "I see it! I see it!" This is truth. The world *must* have been built for this very purpose. It is fit for nothing else. All the congruities of the case, show it was made for Christ—made to be the fit home of sinful beings with whom God is still dealing in patience and mercy."

Nor will the inability of nature to originate the idea of the christian scheme place its testimony to the mission of Christ, below that which it bears to the existence of God. For nature can no more originate the idea of God than it can of Christ. Had God never revealed himself, all generations had passed away without knowing or suspecting his existence. Unless he come forth from the thick clouds and darkness that are around him, and proclaim himself "the Lord, the Lord God," our darkened understandings cannot discover him, it would be utterly impossible to them. And we hold that the simple fact that our race have possession of the idea of God, is itself a demonstration that God is, and that he has revealed himself to man.

True; as soon as the idea of Divinity is once suggested, the whole universe testifies to its truth; and the man is mad who doubts it. He is not at all to be reasoned with, because he is not a subject of reason. From the depths of my soul

I pity the man, who, standing on this green and goodly globe and gazing upward into the broad, blue, glorious immensity which encompasses it, can lay his hand on his heart, and say, "There is no God." No God? Why, the very heavens into which you gaze, serene and smiling as they are, as if moved to madness by the boldness of the blasphemy, hurls back in response, "a lie;" and all the earth reverberates, "a lie!" The very moment the idea of Divinity is proposed, all nature, instinct and moving in its Maker's name, grows vocal; with a thousand tongues it shouts aloud of "God."

"The living flowers that skirt th' eternal snows,
The wild goats, sporting round the eagle's nest,
The eagles, playmates of the mountain storm,
The lightnings, the dread arrows of the clouds;
The signs and wonders of the element,
Hither forth, 'God!' and fill the hills with praise.
Thou, too, hoar Blanc! with thy sky pointing peaks,
Rise, O ever rise,
Rise like a cloud of incense, from the earth!
Thou kingly spirit throned among the hills,
Thou dread ambassador, from earth to heaven,
Great hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices preaches 'God!'"

But the same things which hold true in Natural Theology, hold true also in Natural Christology. For although nature cannot originate the idea of a remedial dispensation, introduced through a redemption, she no sooner finds the idea suggested than she testifies to its truth. Not more surely did all nature testify to the divine mission of Christ, during his humiliation, than it still does, now that he is glorified.

16. We, therefore, proceed to examine this testimony. Supposing that God had purposed to create a world to be the theatre of a remedial dispensation—a world on which to manifest his *gracious* character, and that he did actually create it and, in creating, adapted it to its purpose, what, I ask, would be some of its necessary characteristics? Most undoubtedly such as these:—

(1.) It would have to be the fit abode of intelligent moral beings—all the congruities of the case demand this.

(2.) It would have to be the fit abode of *fallen* beings. For if they were not lost, they could not be redeemed; if they were not sinners they could not have a Savior: if they were not ruined they could not be the fit subjects of a remedy; if they were not unworthy, they could not be the objects of grace*. Therefore

(3.) A world which should be a fit dwelling place of these sinful beings must be a cursed, doomed world. It must be the abode of pain, as well as of pravity; of suffering as well as of sin. For it were infinitely impossible that the Holy One, should create, for sinners, a home free from sorrow—a home of perfect bliss. As God is justice and Holiness, the very exigencies of his God-head require that he should frown upon the wicked. Be it far from God to deal after any other manner. That he should treat the wicked as the righteous; that he should smile, with equal complacency upon them both—that be far from him; shall not the Judge of all the earth do right? Indeed, it were an incongruous, a monstrous, and a horrible thing, that he should lift upon the unholy, his unclouded smile†. What communion hath light with darkness? What concord hath Christ with Belial? or what part hath God with sinners?

It is clear, therefore, that a world which is to be the home of sinners, must not be so constituted as to be the perennial abode of perfect bliss and beauty. It must darken, rather, under the frown of his displeasure; it must be the dwelling-place of pain and sorrow. But it must be observed:

(4.) That these beings, though fallen and miserable, are not yet utterly cast off. They are not yet doomed and sealed up to destruction. He has not yet withdrawn from them, all kindly feeling, all friendly regard, all purposes of mercy. To them he is about to reveal—probably for the first time, in the infinite sweep of ages and worlds—his gracious character! It is his purpose to put them into a saveable state:

*We are to distinguish between the goodness, the mercy, and the grace of God. His goodness is to all, his mercy to the miserable, and his grace to the unworthy. †See Preacher for June.

(I use this term in no Arminian sense,) to give them the opportunity, through Jesus Christ, of regaining their forfeited place in his favor and family. And so, the world which is to be their dwelling, during this trial-state, must be built in harmony with these designs. It must not be bereft of *every* trace of God's benignity. It must not be given over to the full power of the Curse; nor be entirely filled with lamentation. It must rather contain such partial manifestations of divine goodness, as may be fitly shown toward those with whom God is, for the time, dealing in forbearance; and towards whom She is waiting to be gracious. Strip the world of every token of his regard—pour the terror of his whole wrath upon it,—give it up to the unrestrained ravages of his awful Curse, and, at once, you turn it into hell—an unfit place for them; for sinners, though they be, they are not yet damned. They have been put under a dispensation of grace. Their God is waiting to be gracious. The sunlight of his smile still struggles out, through the lowering cloud of his displeasure; and they find their horizon neither light nor dark. Their light and their darkness are commingled. There is both bitter and sweet, in their cup of mixture. Their state is a state of blended good and evil; of mingled pain and pleasure.

Here then were just such a world, and such a state, as behooves to be allotted to fallen Moral Agents, put under a dispensation of Grace. They behoove not to be perfectly happy, for pure blessedness comports only with perfect rectitude. Nor yet is it *possible* they should be entirely miserable, for that can only be felt by those from whom God has entirely withdrawn his love, and who are utterly and evermore cast away.

If God therefore ever undertake to display his grace to a race of fallen beings, in the manner proposed by Christianity: they must have some home in which to live, while the work is consummating. That home must not, in the fitness of things, be bathed in the serene and sempiternal brightness of the beatific vision, for its inmates are sinners. Nor yet must it welter in the purple fires of all his Wrath, for that would

be inconsistent with the very nature of his gracious feelings and purposes. Their home and condition, therefore, in order that it correspond with the nature of the Salvation-scheme, must be a state of, neither pure good, nor pure evil; but one in which the good and the evil are, for the time, commingled.

17. Now the point to which we wish your attention is, that our world is, just such a place as this: and mankind are in this very condition. Man, and the world, are so adapted to each other as to produce just such a state of things as the congruities of the redemption-scheme require. Everything, on our earth and in it, is capable of yielding man pleasure and of doing him harm. But nothing is capable of giving us perfect pleasure, or of doing us pure good; nor can any thing inflict perfect misery or produce unmitigated evil. Man and nature are so adjusted, that *every* good has some evil in it, because we are sinners; and *every* evil has some good in it, because, God, through Christ, has introduced a remedial scheme. We have enjoyments here; but they do not approach that deep, calm, broad river of Joy, that wells out from the throne of God and the Lamb in Heaven. And we have pains and sorrows and heartaches here; but they approach not that black, burning, bottomless gulph of exquisite misery and of damned despair, in which do welter and stifle the doomed outcasts of vengeance. We have beauty here: but it is a sickly flower, in a foreign soil: its native home is Heaven. We have melody and majesty on earth; but Oh, how dwarfed and diminished beside the anthems and the Alps upon high. Nor, on the other hand, is our condition so wretched as that of the lost. We are not surrounded by such cheerless, hopeless, horrid gloom. We are not turned and tossed, so ceaselessly upon the wild waves of passion and of unrest. We are not so utterly blasted in soul and body and hope. As yet, we are neither wholly received into the favor of God, nor wholly cast away, but are simply put into a salvable state; and Nature is constructed in harmony with his condition.

We neither enjoy the cloudless smile, nor endure the ray-

less frown of our God; and the world, and the things thereof, are the fit expression of the feelings and the purposes of his heart. Everything, is capable of doing us good, but that good is invariably mingled with evil. And everything is capable of doing us harm, but not in a single instance without conveying a substantial good. I might fill many volumes with illustrations of this: but must be content with the merest hints and allusions.

(1.) Nothing is more certain than that *we enjoy no perfect pleasure*—no good which is not inseparably wedded with evil. “Vanity of vanities,” is written upon every created thing. The teeming earth yields up her harvest for the nourishment of man, but she does it tardily, grudgingly, and to the hard big brown hand of labor only. The mountains are one immense magazine of wealth; but it is wealth buried and sealed up among the everlasting rocks; and there must be many a weary step, and many a groan, before it can be brought forth and made to minister to our desires. And so it is with every thing that gives us pleasure, or that does us good. There is still some inseparable adjunct of pain, some immediate taint of evil upon them all. Incurable, I say; for God has made it so. In building the world, to be the home of fallen beings, of beings whom he foresaw would deserve his frown, it was not meet he should store it with those perfect blessings where-with he beatifies his sinless children. Accordingly our blessings are not perfect. None of them are. It is inherent in all nature that sorrow tread hard upon the heels of joy, perpetually. The rose is fragrant and beautiful; but it hides a grieving thorn beneath its tinted downy petals. Knowledge elevates and ennobles the soul; but it breeds a sense of want and weakness and ignorance, it is difficult and painful of acquisition, and is liable to be perverted to the worst of ends. There is jovial exhilaration in the feast, and wine, and song; but disappointment, fatigue and languor follow; often remote bitterness and burning of spirit. The same sun and showers that fertilize and beautify the earth, that clothe its pastures with flocks and its vales with corn, and set them a singing and

shouting for joy, do also produce those miasmatic exhalations that spread pestilence and death on the wings of the wind, over the whole of doomed and desolated territories. No, no! Our blessings are not perfect—not one of them. They are not spontaneous, satisfying, and perennial, like those of heaven. They all have a weft of evil; they are attuned to pain; they are yoked with sorrows: they are partial, reluctant, occasional, shortlived, and unsatisfying—still leaving an aching void in the bosom, which they cannot fill. Every pleasure has a substratum of sorrow—the golden and gorgeously embossed frame-work of all our fruitions is ever tessellated with our tears. How often has the proud wretched heart exclaimed—

"The harmony of things—this hard decree
This ineradicable Root of pain,
This boundless Upas; this all-blasting tree
Whose root is earth, whose leaves and branches be
The skies, which rain their plagues on man like dew,
Disease, death, bondage, all the woes we see,
And even the woes we see not, which thro' through
The immedicable soul with heartaches ever new."—BYRON.

(2.) And as it is with the good, on the one hand; so it is with the evil on the other. Neither is it unmingled evil. It is not perfect misery; for that were inconsistent with our being put under a reign of Grace. For sinners though we be, and therefore miserable; yet God purposes to offer us mercy, through Christ; and therefore he has framed this terrestrial home of ours, in accordance with these designs—all nature shows he is merciful and waiting to be gracious.

The curse of the violated Law, is partially suspended, for the time being. God has suspended it in order to introduce the Remedial Scheme. And knowing that he would do these things, and put lost man into a salvable state, he did, in the very beginning, so constitute the whole course of nature, that our home should not be the abode of unmingled sorrows, like the prison of the lost. Nor do we suffer a single such sorrow during our whole terrestrial existence. The Curse is partially suspended so long as we are in this salv-

able state, nor does it ever, in a solitary instance, fully exert its power. Either the constitution of man, or of nature, must be changed, before it *can*. In their present constitution, pure evil cannot come upon man; but in every object we are called to sing of mercy as well as judgment—of mercy *in* judgment.

Is not this so? Are not all evils yoked with good? Has not *every* sorrow a warp of blessing? Is not pain, in all its forms, overruled for our profit? To say nothing here, of its ethical uses; not to tell how it weans man from earth, convinces him of sin, and makes him humbler and wiser and better—I say, to leave all this out of the account; still, pain is overruled for great temporal good to man.

Indeed, pain and suffering, fruit of sin, and curse of the Law though they be, are necessary to our continued existence on the earth; and without them the race would speedily perish from its surface; insomuch that, in the present constitution of things they are as much of a blessing as a curse. Not a sorrow, but what viewed in another aspect, is a blessing in disguise. And, strange as it may seem, pain is as necessary to our existence, as food, or water, or air. The pain of oppressive labor is sometimes very great; but were there no sense of fatigue, how often, in the midst of great excitement, would men continue their efforts without sleep or relaxation, until overtaxed nature would sink in death. Labor itself is a part of the curse, and yet for the time, this curse is so far suspended, or overruled, that reasonable labor contributes stamina, health and vigor, to body, and mind, and heart. Hunger and thirst, though sometimes inflicting excruciating tortures; yet what are they, but loud imperious calls from life's exhausted reservoirs, demanding to be replenished, e'er life itself become extinguished. Disgusting as may be the fœtor of a bog, or an opened charnel house, yet what is it but nature's alarmed and violent outcry, that you are in the neighborhood of danger and must flee away. Had we no sense of sickness or pain, who would know that his constitu-

tion was diseased, or how or where to apply the remedy? What are chills, and fevers, and pains, and all the ills that flesh is heir to, but so many signal banners of suffering, unfurled on the bilgeing ship of life, to proclaim its danger and call for aid? Nay but for pain and suffering, we could never, raise young children to maturity at all. Would they not run continually into danger to life or limb, without knowing they were doing so? How often would they, when unwatched, burn their fingers, instead of torches, for the sake of a blaze: and maim, and haggie and hew each other into grotesque shapes, merely for sport.

It is true, we have much pain and sorrow in the world; and they are the consequences of sin. But it is also true,—and we should be glad and grateful for it—that, in consequence of the introduction of a remedial dispensation, this pain, is, for the time being, overruled, and made conducive to valuable ends.

I could continue to give illustrations indefinitely. Every object, and every event, furnish them. But I have given enough. I have shown that the world is just fitted to be the field for such a work as Christ came to do. It is *not* the fit abode of sinless beings—they deserve a Paradise; it is not the fit abode of sinners utterly cast away from his favor—they deserve a Hell; and this world is neither the one nor the other. It is neither a place of pure pleasure, like Paradise, nor of pure pain, like Tophet. But it is a place of mingled good and evil, suited to be the abode of fallen men, put under a dispensation of Grace; and hence this is the purpose for which it was made. [See paragraph 3.]

There is not an object in creation, nor an event in Providence, either purely good or evil, in its results to man—not a single one. Not one, but what has enough that is evil, in it, to show that God is frowning on us for our sins; and not one but has enough that is desirable in it, to show that he has not clean withdrawn his mercy, but is still waiting to

*The medical journals give a well authenticated account of a man who actually came to his death, from his inability to feel pain.

do us good, and receive us back again into his favor: and as this can only be done through Christ, they all point to him, and declare they were made *for* him—made to be the contemporaneous coadjutors in a scheme of grace, of which he is at once the Head and Centre.

Nor was this overruling of pain for good an afterthought with God—a mere happy expedient to get out of an unforeseen difficulty. Foreseeing man's fall, and purposing to put him into a Salvable state, the world was created with adaptiveness to the uses which it was to subserve. Indeed it was to display his gracious character, through the medium of an Atonement that both we, and our world were originally created. And when man had fallen, and been put under an economy of grace, God had not then to change the constitution and course of Nature, to suit the new order of things. There is no evidence or intimation of such a procedure, either in nature or revelation; but as we will see, there is evidence, in both, to the contrary. From all eternity the whole plan and history of our globe were before him. He had an end in view, in the creation of our world; for creation is but the means to an end: and, as God is wise, they are adapted to that end [see paragraphs 2 and 3]. For that end does the world exist, and to that end is it governed.

19. It is an opinion, which has sometimes sought countenance from the bible, that Nature* was different at first in its organic structure, from what it became after the entrance of sin. But does the Bible say so? Does it give, even a dim intimation of such a thing in all its accurate and instructive pages? That the world before the fall, was free from disorder and death and pain, and spread out landscapes of loveliness and happiness like those of heaven, and that after the fall, all became marvellously and miserably changed, is an idle fancy, for which the inspired record is not responsible. On the contrary it furnishes intimations and grounds for inference that such was not the case. The statement of the Bible that after the Lord God created innocent man, he planted a garden eastward in Eden, as a residence for him, implies the fact that the world at large, was not their fit abode;

*Of course I mean *terrestrial* Nature. Other worlds may, each be made to for some particular end, subordinate to the grand Final end of all ages and worlds, which is the manifestation of Divine Glory.

but that favored spot, and it alone, by special, perhaps miraculous, preparation, was the only suitable place on the whole globe, for the residence of primeval man: whilst all the rest of the world was, from the very beginning, what it yet is, and was from all eternity designed to be, the abode of mingled pain and pleasure, of mingled good and evil; else why make this special, this miraculous preparation of a Paradise in Eden? Nor, when man sinned, does the bible intimate that there was any change in the constitution of the world. It simply affirms that he was driven from a place in which he was no longer fit to live, into a place which corresponded with his fallen, but salvable condition, and which might therefore, be said to be under the same curse with the man for whom it was made.

Besides, if what good hebrew scholars have told us be true, that Adam gave names to the animals expressive of their nature, then the animals, even *before* the fall, were the same carnivorous ferocious venomous things they now are; and so, among the animals, death was in the world before sin; and consequently, except in one miracle-made Garden, the world was, from the beginning, just what it now is, and what, from eternity, it was designed to be—the home of mingled good and evil, a home upon which the curse, for the time, is partially suspended.

That this is so, is still farther evident from the physiological structure of the animals themselves. Many of them *were made* to be carnivora, and could not be subsisted except on flesh. Not more surely was the eye made for seeing, the wings for flying, the fin for swimming, than were many families of birds, beasts and fishes made for living on flesh; and they could not so live without the death of what they fed on. Nor will any one having the least acquaintance with the subject imagine that the change in the structure and habits of carnivorous animals. For that were impossible. It were just as easy to change four into five, as for God to change a graminivorous, into a carnivorous animal, in any other way than by a second creation—a thing which we are assured

has not happened. But if the Carnivora and the Ophidia existed before the fall, then does nature join with the Bible in refuting the unauthorized assumption, that the world before that event was, all over, one great Paradise of glory and joy. And it unites with it also in shewing that "all things *WERE MADE* for Christ"—planned and made to be the fit theatre upon which he was to achieve redemption, and reveal the gracious character of God.

Besides all this, it is a fact which all geologists know. (and I cannot tell why theologians ignore it) that death was in the world many years before man was created at all.* From the time the creative fiat first went forth, and the Spirit of God began to brood upon the void, dark and formless deep, on down through all the steps successively taken, to the very moment when he created man, there was going on a work which had for its aim, to build up a theatre for Christ, upon which he might display the gracious character of God.

Nay! the work of preparation for this new display of the divine character, was not only carried on in the first constitution of our world. It commenced in periods indefinitely earlier than the earliest records of our geology; and in other worlds than ours. Perhaps the first step in this ineffably grand and terrible drama, was taken when the angels fell. Probably it began in the empire city of the Eternal, and under the very eye of the great I Am, when Beelzebub reared the standard of revolt, and, being bound in chains of fire, was cast down to hell. And ever since, by beings high and low, in heaven, earth and hell, it has been, and is now being pursued. And the construction of the world, *as we now see it*, was but one step in the consummation of the mighty scheme.

20. If any one object that the narrative in Genesis (3, 17) represents the ground as cursed on account of man's sinfulness, I answer: Lo it was. It was cursed *proleptically*, in its

*Still there is very much Apocryphal speculation among Geologists, about the age of the world. Professor Christy, of Oxford, has sufficiently shown this in his Lectures and Letters—which eminently deserve to be read.

very creation; and the curse was formally denounced, after sin had actually entered. It was with the First Adam as it was with the Second. For as Jesus Christ was, from the foundation of the world, counted as the Lamb slain, and the whole machinery of grace put in operation, and many sinners saved, and all this, long before the Second Adam had actually wrought out Redemption, so it was also with the First Adam. God who knows the end from the beginning, had, in view of Adam's fall from the very outset constituted the world a "cursed" world, and placed it and all its tribes (man and Paradise alone excepted) under the bondage of corruption, liable to decay and death. Now, as life comes by righteousness, and yet by anticipation, came thousands of years before the righteousness was rendered; just so, though death came by sin, (Rom. 5, 12.) yet it reigned from the very beginning of their existence, over plants and the inferior animals, though the sin had not yet been actually committed.

There was the same prolepsis of condemnation and death in the first Adam, as of justification and life in the second Adam. From the foundation of the world, life came by Jesus Christ, though he had not yet died: and so, from the third creation Epoch (or third great creation day, Gen. 1, 1—13.) death ravaged, though Adam had not yet sinned.

21. Nor is it a legitimate subject of enquiry to ask, "What would have been the consequences, if our first parents had not fallen, and how could the narrow precincts of the Garden have contained the teeming millions of their unfallen posterity?" For, in turn, it might as well be asked, how the world itself could contain the swarming multitudes of men, beasts, and birds, and reptiles, and fishes, and insects, that have lived, and shall yet live, had death never entered, to thin their ranks. No doubt, if Adam had not sinned, or if any other part of the divine plan had failed, it would have thrown everything into confusion; because each part is linked with every other, and dependent on it. But we should bear in mind that it was absolutely certain that as "the determinate Council and Foreknowledge of God," that Adam by

a most free act of his own will, would sin. And the supposition that God did not foresee the fall, or that it was not certain beforehand, or that in the eternal Counsel of God, he did not adopt this melancholy futurition, as an essential part of his grand far-reaching scheme, is really too silly to demand a moment's attention.

22. In the view now presented, you have the solution of what, on any other hypothesis, will be found to be serious difficulties. Natural philosophers have complained, long and loudly against Moses, because, as they have been taught to believe, he teaches that animals and, perhaps, plants too, as well as man, were made subject to mortality by man's sin. "Whereas (say they) nature, that elder scripture, writ by God's own hand, testifies that all these things, by a necessity of nature, are subject to death, and must die, whether man had sinned or not; and that it is absolutely certain that they died, by millions, years and ages before man was created at all." And they further object that "were there no death, the world could not possibly hold us all."

But the whole difficulty grows out of a misapprehension of what the bible says. It does *not* say that there was no pain or death among the animals and vegetables, before man sinned. It simply teaches that if Adam had retained his integrity, he and his offspring would never have died. It does not even affirm of *man*, that he was *naturally* immortal: or that when he sinned he had to be subjected to some physiological change in order that he might be capable of dying. It does not teach that sin made any change whatever in the structure or functions of any animate or organized existence on earth, except the human soul. Nor is it at all necessary to suppose any. Its simple and sublime statement is, that God created man in his own image, holy and happy, and, by covenant, engaged to keep him so forever, on condition that he would not eat of the fruit of the Tree that grew in the midst of the Garden. If any rashly affirm that this necessarily implies that Adam was *naturally* immortal, inasmuch as the promise exempted from death, on condition of obedi-

ence, let me refer him to Enoch and Elijah, and to all those who shall be in the flesh at the second coming of our Lord, for better instruction. Had Adam been constituted as we now are, still there would have been no necessity of physical death, had he kept his innocence; nor when he sinned, any necessity of physical change in order that he might become mortal.

23. But if any one gainsay the views now advanced, in reference to the primeval constitution of the world, and its living population; if he say that before sin entered, there was no pain, disease, or death upon the globe, of any kind whatever; if he maintain that the world was one vast continuous Paradise, from pole to pole, and from shore to shore, containing no carnivorous animals, or poisonous reptiles, or decaying plants; if, contrary to Genesis, and Geology, he maintain a second creation, after the fall, when the Carnivora and Ophidia were, for the first time, introduced upon the stage, and all organic nature reconstituted and subjected to a new set of laws; if he affirm, without scripture or reason, that man's rebellion, wrought vast physical changes upon the globe and all that inhabit it, introducing the war of elements and the decay of races, where all before had been serene, immutable and immortal; if, contrary to the bible, he say the world was *not in the outset, made for Christ*, nor suited to be the temporary home of sinners put, by him, under a dispensation of salvation, but made for sinless beings,—then I cheerfully waive all I have advanced on these topics, as not at all necessary to my argument. At least, you will admit that the world is *now* such as I have described it—a world so constituted, as to be to man, a home of mingled good and evil. That it is such a world, is undenied and undeniable. And equally undeniable is it, that it was God who made it so. *When* he made it so, whether before or after the fall, is not essential. But at *some* time, and for *some* cause, he gave it its present constitution. That he had some end in view, some object to gain, in giving it its present character, it is impossible to doubt, if we admit him to be wise.

Now *what is that end?* The bible says it was made *for Christ*; that is, made as a fit *field on which to display grace*, through the Atonement. And we think we have shown that it is precisely adjusted to this end, *and to no other*—that it is a fit temporary abode of intelligent moral Agents, fallen from their integrity and under the frown of God, but rather, for the time, dealt in patience and mercy.

24. If my limits permitted, I could very much fortify these views, from a history of the works of Providence. I could show not only that all things were made for Christ, but also, that *they are managed for Christ*. Take away this idea of redemption from the history of God's Providence, especially from the history of his dealings with the human race, and you can no more understand that history, than you can the history in the bible, when that idea is away. Profane history is just as really connected with the carrying out of the remedial scheme, as sacred history. And the light of Calvary, is just as necessary to an intelligent perusal of the former as the latter. "When the most High divided the nations their inheritance, When he separated the sons of Adam, *he set the bounds of the people according to the number of the children of Israel;*" and the migration of the tribes, the founding of colonies and cities, the rise and reign and ruin of Empires, the progress of the sciences and arts, the various phases and developments of religion and civilization in different age and countries:—these all, and all things else connected with the histories of our race, can only be truly understood, when viewed in their connection with the church of God, and the economy of Grace. All power and rule have been given to Jesus Christ; and from his cross there goes forth a silent, secret, far-reaching influence, which moulds and forms all human history. That the grace of God may be gloriously revealed in the salvation of sinners, is the Final Cause of all terrestrial Providences. Grace is the key with which to unlock the hidden wisdom of the past, the chart and compass and sounding-line with which to explore the coming wonders of the future. Grace is, at once, the corner

and the key-stone in the Temple of History, sustaining the whole fabric, binding it into one compact and grand whole, and without which the whole structure, destitute of foundation, unity, and coherence, would tumble into ruins—a chaos of isolated, aimless, meaningless, fragmentary details.

CONCLUSION.

1. It is time, we think, for the introduction of a new science—the science of Natural Christology. Sound learning has advanced far enough, and Christianity, assailed on every side, expects it at our hands. We have had Natural Theology enrolled, for many centuries, as a distinct science. And what an immense and interesting study it is! Immense and lovely as the works of God—all Nature testifying to God its Maker.

But then all terrestrial Nature, does also testify of Christ and the Atonement; and it is time that we should listen to the testimony. If each thing existing tells of the hand that made and upholds it, so does it declare, by its adjustments, and connections that it was made to subserve the interests of Christ. Theologians have all along declared this truth, and appealed, for proof, to the bible. Looking at the subject merely in the light of revelation, they have taught that the world is to the church, as the scaffolding to the building; that the former has been created preserved and sustained, for the sake of the latter. But science has already furnished ample materials for the confirmation of the same thing; and all we lack is a proper exploration and arrangement of these materials. And when learning and genius shall have expended as much time and labor upon Natural Christology, as they have upon Natural Theology, the former will as triumphantly vindicate the divine mission of Christ, as does the latter the eternal existence of God.

For if from the thing made, we may argue backward to the First Cause, so, with equal certainty, may we argue forward

to the Final Cause. If, contrivance and design, in the works of nature, proclaim a Contriver and Designer, so do they proclaim the thing designed. And just as an analysis of the works of Creation and Providence, is but an *a posteriori* proclamation of God the Creator, so, a synthesis of them, is but an *a priori* proclamation of Christ the Redeemer. Just as an inspection of the alimentary canal shows not only who made it, but also what he made it for; just as the nervous system not only declares that God made it, but also, that he made it to be the instrument of motion and sensation; so does the entire world declare, not only that God made it; but made it to be the fit field for the display of grace, to a race of fallen moral Agents. And as this can only be done, by a holy God, through the vicarious atonement of the Lamb slain, therefore the entire science of Terrestrial nature, is one great attestation to the divine mission of Emmanuel—one great prophecy and proclamation of the Son of God. But:

2. This view of the eternal design of God, as manifested in nature, serves to correct a grievous error into which shallow men, and partizan expounders of the lively Oracles have sometimes fallen. There are those who seem to think the fall of man was something unforeseen and unprovided for; and therefore conceive of the Incarnation and Atonement as an *afterthought* with God—a happy expedient to retrieve an unexpected and an unwelcome catastrophe. But it needs not to say how unscriptural and unreasonable is all this, for even Nature herself exclaims against it. The great globe, with a thousand tongues, declares, that the fall *was* foreseen and the Remedial Dispensation decreed from everlasting; and the whole course of creation and providence planned and executed in conformity therewith. Nature, trumpet-tongued, testifies that “Christ was set up from everlasting, from the beginning, or ever the earth was; that the Lord possessed him in the beginning of his undertakings, before his works of old, she declares that when God prepared the heavens see Gen. 1: 8,) he was there: when he set a compass upon

the face of the deep; when he gave the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was this Jesus by him as one brought up with him; he was daily his delight * * * Rejoicing in the habitable parts of the earth, and his delights were with the sons of men." [Prov. 8; 22—31.] Even in those remote ages, he rejoiced as he saw the field of his future achievements, preparing for his occupancy. And the great God, as stone after stone went up in the building, daily *delighted* in that Son for whom the structure was erecting. Nor

3. Can we conclude without noting how christianity and philosophy go hand in hand, mutually upholding each other. Nor can we fully understand the one, only as we get acquaintance and intimacy with the other. Both nature and revelation were constructed with reference to the Cross, and to be fully understood must be studied, as connected with, and dependent on it. And being both constructed with the same hand, and with the same design, they should be studied together. Like the Old Testament, and the New, they reflect light upon each other. And no man, whether as a philosopher, or a theologian can ever become truly master of his field, whose logic impiously assumes to separate what God has joined together. All Nature has one First Cause—God, and one Final Cause—Christ; and therefore to be understood, Philosophy and Theology, Nature and Revelation, must be studied together. Creation, Providence and Redemption are the congruous components of one grand, eternal, far-reaching scheme. They are a Trinity of operation, aiming at a Unity of result. Like the "three that bear record on earth—the spirit, the water and the blood—they agree in one—God's graciousness, and therefore, to be understood, they must be studied together. And

4. If these things are so, let men especially flee to Christ and be saved. If the present life is a trial-state,—if the present constitution of things is soon to pass away,—if those who improve the opportunities given them are shortly to be

entirely restored to far more than the primeval holiness and happiness of heaven—and if those who obstinately persist in refusing the remedy which God has graciously provided for their ruin shall shortly perish—if God shall shortly cease all his efforts to bring them back to himself—if he shall soon withdraw all tastes and tokens of mercy from the incorrigible, how strong the argument for a speedy return to God! Foreseeing our ruin, and resolving to give us the offer of a remedy, he has constituted the great globe, so as to be our fit abode during all that period in which he is waiting to be gracious.

Let no one fear to return. For not only is the whole bible full of invitations, and entreaties, and oaths of welcome; but all nature too is testifying that God's mercy is not yet clean gone; that his grace has not yet failed; that the fountains of his goodness are not yet sealed up; that mercy is still rejoicing against judgement; that God has no pleasure in the death of the wicked, but that the wicked turn from his evil way and live; that the Lord, the Lord God, the great architect of nature, the Former of all bodies and the Father of all spirits, is "a merciful and gracious God, long suffering and abundant in goodness and truth, forgiving iniquity, transgression and sin, and able and willing and waiting to save to the uttermost all those who will truly accept the remedy which he has provided. It is for this end he has partially suspended, for the time, his curse due on account of sin, and gives us, everywhere, in all things, the gleamings and the glowings forth of his goodness and grace, O, timid, trembling sinner! anxious for your soul's salvation, and wickedly distrustful of the willingness of God to save you, rejoice! rejoice! Every blessing and privilege you enjoy in this terrestrial existence, is a fresh proof that the God who gave them to you, has not yet utterly cast you off, but is waiting to receive you back. Ye! know O man, that the goodness of God leadeth thee to repentance; and do not, after thy hardness and impenitent heart, treasure up wrath against the

day of wrath, and the revelation of the righteous judgments of God.

And as no one should fear to come; so *let no one presume to refuse*. Although the curse is, for the time, restrained in its forthgoing, still we may see and taste enough of it, to convince us that it is a terrible thing to fall into the hands of the living God!

5. This subject is calculated to put honor upon the Ministry of Reconciliation. We have heard some complaints of late—perhaps not entirely unfounded—of its hardships and privations. But I must protest against the prominence which has been given to this shaded part of the picture. So much has been said and thought about it that men are in danger of forgetting, or undervaluing the minister's many great and peculiar blessings, privileges, and joys. Take it all in all, and there is no employment, this side Heaven, in which a truly good and consecrated man, may be so useful, or so happy, as in the work of the christian ministry. There is no work like it. It is in harmony with the astonishing work of Christ, with the ineffable condescension and grace of the Spirit, the deep desires of the Angels, and the whole constitution and course of Nature. Heaven and earth, spirit and matter, the powers of the world to come, and the powers of the world that now is, the whole drift and sweep of things above, below, and around; all, all co-operate with the true Ambassador of Christ, and he derives sweetness, and aid and comfort from them all. Let all men know assuredly that he who desireth the office of a Bishop, desireth a good work; and let them, especially the young, learn to covet it; for in the presence of that Eternal God, before whom I stand, with my whole soul, I do declare, that there is not on earth, another employment like it—so honorable, so useful or so happy.

THE PULPIT AND THE AGE.

BY M. L'AGNEAU NOIR.

"The modern Pulpit; the Pulpit in its relation to Society; the Pulpit as a teacher; the Pulpit as a Reformer. These are topics of no mean importance—who may venture to discuss them? Who may venture to look attentively at them? Who may venture to write to the world a word about them? May not he who believes that the condition of the Pulpit of a country, in no mean degree represents the condition of its mental and moral Society? May not he say a word upon the Pulpit, upon the men who fill it, upon its influence and its destinies, with reference to the future educational life of a land, who has seen and attentively watched its influence upon most of the large towns, most of the cities, and many of the villages and smaller townships of land? Who has had more than a passing acquaintance with several hundreds of ministers of most of the denominations of Great Britain? Who esteems all the denominations very highly in love for their work and their influence, and believes them all to be the Pioneers or the Supporters of Civilization and Religion, while he retains heartily and earnestly his own peculiar views of Theology and Church Government? May not such a one presume to speak upon this great fact—THE PULPIT? Such a one is the writer of this book.

Modern Preachers—for by the modern pulpit, of course, is always intended modern preachers, differ wonderfully from the old. In the course of the following pages some of the most distinctive traits of the new style, as compared with the old, will be instanced; and if no attempt at an æsthetic analysis of the two pulpits is made, and no view of their relative influence upon society is given, yet the things said, will be said for the purpose of leading the mind of the reader to

form some such analysis for himself; to arrive at some just and accurate conception of this element of the nineteenth century, this great schoolmaster and apostle. It is the fashion, on all hands, to depreciate, and even among some Christian people, to denounce, the present course of pulpit instruction. At every tea table, (and the writer has sat at tea tables in all the counties in England,)—at every tea table—or nearly so, it is usual to hear loud complaints of the inefficacy of the pulpit; loud complaints that it has fallen from its ancient integrity, and power, and fervor, and utility. The writer is bound to declare his own conviction that the pulpit was never more sound at heart—never more earnest, or more intelligent, upon the whole, than at the present moment, though he is perfectly aware of the exceptional instances—perfectly aware of its frequent impotency and decrepitude. The sighs over the pulpit of former days are like the sighs of age over the buoyancy of childhood. Its higher excellence was derived, for the most part, from the heat of youthful piety; and, doubtless, what the pulpit of former times is to some among us, our own pulpit is destined to be to our descendants.

The Modern Pulpit, it must be admitted, has been surrounded, or exposed, to a storm of whims and difficulties, such as have not beset the rostrum in any previous age. On the one hand it has had to address a more intelligent, watchful, sceptical, critical audience, than the ancient Pulpit; nor can there be any doubt that the audience to which it has had to address itself, while more intelligent, has been much larger than in any former age. It has had to speak, too, in a perfect sea of excitement. Never before was the human mind so antagonistic; and in many parts of our country the minds most active and strenuous in their prosecution of the aims of commerce, have been also constant in their attendance upon pulpit ministrations.

The Pulpit has been compelled, perhaps too largely, sometimes even disgracefully, to sympathise with the excitements of the age. How few of our modern worshippers, could or would listen to the prolix and tedious magnificence of Tay-

lor or Howe! of Owen or Baxter? In an age of salient point it is demanded that sermons should have their salient angles of discourse, and the minister has to stretch his invention, and his fancy, and sometimes his energy, to the utmost to retain his hold upon his congregation. Then, in some neighborhoods, the idea has passed muster, that an unpaid ministry was best. It was supposed that to communicate instruction, was an easy matter; that it taxed no powers, either of body or mind. The preaching of some folks, like the part of Bottom, the weaver, is "only roaring, and that may be done extempore;" and thus there has obtained, among even some good and not insensible, or ungenerous souls, an impression against all paid or hired ministries, as if instruction, in the long run, could ever be communicated without reading, and patient labor, and study! Said we not rightly, when we said above, that the pulpit of the present age had been exposed to a storm of whims?

But, while speaking thus respectfully of the pulpit of the present age, we may also say, that we do not distribute our praise equally over all the pulpit teachers; for some, indeed, we can feel but a small measure of respect. The whole of the worth of the pulpit, is jeopardized by the conduct of men, who strangely forget the character of modern intelligence, and the width and depth of modern information; the supercilious sneer, the curmish, barking, dogmatic tone of some, is known to us; men, there are, who fancy that their being set apart to a sacred office is a diploma and warranty for the treatment of all persons not in the ministry, with dogmatism and disrespect. Then we have elegant lackadaisicalness,—oh, how many a head, more remarkable for the hair upon it, than for the brains within it! How few have found their way to the pulpit from an irrepressible and earnest "calling," as it was denominated of old? How few have felt the glorious agonising determination to speak the words of truth to their fellow-men at all hazards? How few have been impelled by yearnings of supernatural import, by sympathies of awful depth? It is too much to say, that vanity, that idleness, that

the idea of a life of literary elegance, have frequently more to do with the selection of the pulpit for a profession, than the convictions of the littleness of Time, and the vastness of Eternity!

Alas! alas, it is so easy to condemn! the part of the cynic is so easy; it is easy to discover defects, and there are some among us, who can so much better discover the defect, than the accomplishment. To pass, then, from attacks upon individual mannerisms, to notice some traits of the teaching, with reference to our times: We may notice that, upon the whole, *the pulpit in our day, does not deal with deep convictions*,—it is not an age of deep convictions; yet, wherever a man with deep convictions speaks, he is listened to reverently; no matter what his convictions may be, if it can be felt that he has them, and that he does not sham the having them, men will attend to him. Ah, let anybody take the theology of our age as represented in the pulpits and published sermons, and compare it with the theology of the days of the Puritans, and will not the difference be immediately perceived? Doubtless, we have gained in refinement, we have gained something perhaps, in the surface of our acquirements, but we have lost the introspective faculty—we have lost the honesty—the rugged and sterling worth of those men; in fact it is, ever must be, so, our losses will balance our gains, it is impossible to have at once the money and the money's worth.

We are truly fearful to day that we may utter this thing, namely, that the convictions of the sceptic are stronger than the convictions of the Christian. Our Newmans and Froudes, and Foxtons, are potent men. Yes, they too are the sons of faith, but what a cheerless cold moonlight faith it is! Now the books of these men are circulating the whole country over, are read by all the young thinking, purely-affectioned spirits of England: and the pulpit does not supply, what every pulpit ought to supply, a Catholicon for "the leprous distilment." Most of the preachers of the present day, are engaged in "seeking the living among the dead;" they are looking for the living soul in the dead body—seeking for a beating heart

beneath a fleshless skeleton. Can there be any thing more deplorable than the resolution with which certain teachers hie away to the school-room of dead evidences; forsaking the temple of living convictions? I feel that I do need an anchor for my faith; I do want to see and feel the adaptation of Christianity to my moral nature. I go to the Christian teacher to talk to him about it, and he assures me that the miracles are beyond all question authentic!! My mind is agonized with doubt; I want to find the Atonement in my inner convictions, and I am told there can be no reasonable objection to a belief in the Prophecies!!! I want to have the great questions of faith settled, and my teacher stops short at the porch of my understanding. Certainly, by appeals to the understanding, no man's faith was ever kindled or made firmer in this world; the evidence which satisfies the understanding is one; the evidence which satisfies the faith is one. There is no salvation from scepticism, so long as preachers tell their auditors to believe only what can be comprehended by the sense; and yet nearly all our modern books of Christian evidence are based upon such appeals. Perpetual are the appeals made to facts connected with historic evidence; but the inner range of moral evidence by which alone the outer or the historical could be made clear, this is slighted and by very many teachers utterly contemned. Are we not compelled to the conclusion that such men could never have been beneath the influence of inner convictions themselves? nay, is it harsh to say to them, "you are not only unable to cope with sceptics, but you are so unable because, indeed, although you know it not, you are sceptics?"—*From Lamps of the Temple*

SERMON XXI.

CHRISTIAN ZEAL.*

BY REV. JAMES GOLDEN,

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"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Neh. 4: 6.

Vigorous and determined effort are rendered necessary, by divine arrangement, to lofty achievement in every department of human activity. Great results, as a general rule, can not be reached and need not be expected without corresponding exertion. And on the other hand where there is unyielding determination of purpose and strenuous and sustained perseverance in action, then in every sphere of human enterprise, success will ordinarily crown the labor and the industry with which it has been sought. This is the general principle; so general at least, and so uniform in its results, that all classes of men have faith to act upon it, as universal experience abundantly exemplifies. This is not only a law of success in human pursuits, but it also holds true in its application to the great work which the christian has been called, by the grace of God, to perform. And therefore whenever there is a lack of zeal for truth, a languor of purpose, and a feebleness of execution, there will as certainly be but little progress in any good work. When however the christian has been made to realize the very important character of the mission with which he has been entrusted by his divine Master, when the stren-

uousness and activity of his labors manifest the ardor and devotedness of his aims and purposes, then we may expect, upon good grounds, to see the cause of Christ rapidly advancing in power and influence amongst men, and to behold the name of God greatly glorified in our world. "So built we the wall; and all the wall was joined together unto the half thereof: *for the people had a mind to work.*"

We intend, without confining ourselves to a textual division of this passage, to use it for the purpose of illustrating briefly the character of CHRISTIAN ZEAL. It is not at all our purpose at the present time however, to enter upon a full discussion of this important subject in all its varied phases and aspects. Our attention shall be confined chiefly to the following topics:—

First, Christian Zeal—its character and its necessity to enable the church to accomplish her *great work*—the evangelization of the world.

Second, Some of the reasons that render a high degree of zealous activity indispensably necessary, on the part of the church, to secure the universal reign of truth in our earth.

Zeal denotes passionate ardor in the pursuit of any object and it may be felt and exhibited either in a good or a bad cause indifferently. *Christian* zeal is a deep and earnest concern for the Divine glory and spiritual interests of mankind.

1. It is compounded of, or rather, is the result of sound knowledge. The zealous christian, having been made to comprehend the character of God, the relations He sustains to man, and His designs and purposes of mercy towards the guilty, experiences such a vivid and powerful impression as corresponds in some measure with the magnitude and grandeur of the truths to the knowledge of which he has attained—such an impression as always manifests the depth and strength of its character by the practical results to which leads. It follows therefore that there must be a proper knowledge of the truth, and that this knowledge must suitably affect

and influence us before there can exist any such deep and ardent concern for the glory of God, and the spiritual well-being of our fellow creatures, as is necessary to constitute true christian zeal. And now is it not a truth, of which we have superabundance of evidence almost everywhere around us, that in one or both of these respects, much of the religious ardor and intense activity of the present age is exceedingly defective? The principle is even advocated by many, and believed and acquiesced in by many more, that *sincerity* constitutes the only quality essential to the existence of ardent piety, and that if this element be present, the absence or admixture of any other ingredient does not materially affect the character of the religion that happens to be embraced. A great mistake certainly. True piety can only, in the nature of things, consist in the cultivation of the proper feelings and affections toward the true God, and in the appropriate manifestation of them in such an outward or external line of action as shall be adapted to promote his honor and glory. But the attachments and regards of the devotee of superstition, or even of ignorance, how ever devoted he may be, are all lavished upon an imaginary Deity that perhaps bears but little resemblance to the true God, and who at best can only possess such perfections and such a character in every point of view as the degree of intelligence possessed by his worshipper is competent to invest him with. This being true, it would follow that if the religion to which the sympathies of such a one are devoted, were even made as successful and as prosperous as he could wish, it would only have the effect to exile truth from earth, and to give solidity and firmness to the empire of error. It is evident then that it is only an intelligent discerning zeal, founded upon just views and conceptions of the truth, a zeal which is according to knowledge,—that can, under any view of the case, be conducive to any valuable result. And it is just as evident that the zeal, however unquestionable its sincerity, which would overspread our moral firmament with the gloom and darkness of falsehood, and place a phantom of imagination upon the

throne of the universe, cannot be acceptable piety in the sight of God.

2. True zeal includes unshaken faith, or confidence, in the complete efficiency of the divine instrumentalities of the gospel. If the moral force which the religion of the cross brings to bear upon mankind consisted alone in a fuller and more ample revelation of heavenly truth and in the influence of a merely wider and more diversified range of motive resulting from superior knowledge, such a system, however perfect in its kind, and at the same time far in advance in point of effectiveness, to any human expedient, would not however be at all adequate to meet the wants and necessities of man's spiritual condition. For even tho' the sun of truth should rise and shine upon our world, in all the brightness and majesty of meridian splendor, revealing, scattered over the wide expanse of divine knowledge, images of beauty and visions of enchantment upon which even angels would gaze with rapture, how could it benefit the blind, destitute of all spiritual discernment. Man's inability to comprehend the truth however clearly presented, and the resistless energy of passion and of the corrupt propensities, and tendencies of his evil nature to prevent his subjection to its authority and influence, even tho' its claims were well understood, must compel all who can correctly appreciate the difficulties of our salvation, to cherish but little confidence in any reformatory system, that does not combine some new and additional element of power. This the gospel does. And the well informed christian knows that his religion furnishes, not only a more luminous portraiture of divine and heavenly truth than is supplied by any other source of knowledge, but that it is also accompanied with the invincible influences of the spirit, so that it calls into operation, and wields, a power of infinite energy, to redeem, to sanctify, and save, the guilty, and the depraved. However difficult it may seem, or actually may be, to impart just views and accurate conceptions of the objects of faith to those whose foolish hearts, the god of this world has darkened, it is to be remembered that thus the gos-

pel is put forth;—the same kind of power that was originally exerted to spread the light of day over the beauty and grandeur of the new-born earth. For, declares the apostle, “God who commanded the light to shine out of darkness, has shone into your hearts, to give you the knowledge of the glory of God in the face of Jesus.” The same kind of power that raised up Christ from the dead, and exalted him to the right hand of majesty and of power, in the heavens—and that shall be put forth at the morn of the resurrection to awaken the generations of the dead from the slumber of ages, is exerted through the religion of the cross, to quicken those who are dead in trespasses and in sins. Deplorable therefore as may be the condition of the world and insuperable as may appear the barriers to the universal diffusion and triumph of truth; the christian knows that such power must conduct the chariot of the gospel, over the deep valleys and rugged mountains that would fain offer resistance to its victorious progress. He cherishes consequently the most implicit confidence, and unshaken faith in the efficacy of the gospel; convinced that wielding such infinite energy, it must necessarily prove the wisdom of God, and the power of God for the salvation of those who believe.

3. Christian zeal is *manifestative*. Such a loving and powerful principle cannot long lie buried in the heart, but will, in the works of faith and labors of love to which it prompts, bring forth such fruits as will evince the reality and vigor of its existence. There is thus drawn a clear line of distinction between this grace, and mere natural sympathy, which is a much fuller affection, and which, whatever feeling it may induce, frequently is altogether barren of practical results.

The plaintive moan of nature perishing for lack of knowledge, as it resounds from the ends of the earth, may melt the sympathetic heart, and cause the tear of pity to fall, over the recital of human wretchedness; but it may not lead to any efficient effort or exertion to send the blessings of life and of happiness to the miserable and the dying. But the benevolence which the gospel inspires, does not merely break

up the deep fountains of human sympathy, but sends gushing forth, such streams of beneficence as shall cause the wilderness and the solitary places to rejoice and be glad for them. True zeal therefore, may always be known, inasmuch as it evinces its life and power, by the fruits it brings forth—in the patience, self-denial, and active benevolence it inspires.

Such is in brief the character of true zeal; the kind of zeal the church must possess to fit and qualify her to accomplish the great work which she has been called by the grace of God to perform. Without the possession of it in a high degree she never can carry out successfully the important mission with which she has been entrusted by her divine Master. This is abundantly evident from the fact, that at no period in her previous history, has the cause of truth been greatly extended; or the Redeemer's kingdom been crowned with any remarkable, or wide-spread victories and successes over sin, except when a spirit of devotedness to the interests and welfare of the human family pervaded and animated the church. And it is distinctly observable that in every prophetic description of the period when the conversion of the world shall occur, that the church, whenever she is brought to our notice, amidst the splendor of millennial glory, is uniformly seen standing upon an eminence of exalted attainment, conspicuous for the robes of shining piety with which she has been adorned; the joy and the admiration of the whole earth. "How goodly are thy tents O Jacob, and thy tabernacles, O Israel! Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" When, therefore, we behold the church deeply interested in the cause of Christ, and clad with zeal as with a cloak, we may expect to see the pleasure of the Lord prospering in her hands, and every good work, despite of all antagonistic influences, moving rapidly onward. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

But we pass on to the consideration of our second topic: Some of the reasons that render a high degree of zealous

activity indispensably necessary on the part of the church to secure the universal reign of truth.

To effect the complete subversion and overthrow of the dark empire of sin, and to secure the establishment of the kingdom of righteousness, not only over ourselves, but over the entire human family, constitute the great work which the followers of Christ have been called to perform. It is an undertaking of vast and mighty magnitude but it is destined; to be crowned with success. It is not, however, to be at all expected that the church will be able to act her part in the work without the possession of zeal and ardor of a very high order.

1. It is only an intense concern for the interests of truth, that can lead the followers of Christ to put forth that vigorous and sustained effort necessary to complete success. It is true that it is not "by might nor by power, but by my Spirit saith the Lord," that truth shall be made to celebrate her proudest victories, and her grandest triumphs over sin and falsehood. But it is also equally true that the power of God in the promotion and advancement of his Son's kingdom in our earth, is exerted in connexion with the instrumentality of the church, and that this instrumentality must be plied with such a degree of efficiency as shall correspond in some measure with the magnitude of the results sought to be attained. And it is well known to every one at all acquainted with the facts, that the history of the world does not record such a formidable array of antagonistic forces and influences, as are combined to obstruct the progress of heavenly truth amongst the family of mankind. The very interests involved, being distant and remote, are regarded with an indifference of so profound and invincible a character as almost to throw insuperable difficulties in the way of such inquiry and examination as would lead to a just conception of their transcendent value and importance. And man's utter inability to comprehend and understand the things of the spirit creates an obstruction to the reception of divine truth, of a peculiar character, and one which does not operate in closing

the channels of conviction to the claims of truth in any other department of knowledge. Besides the principles of the gospel must, in the nature of things from their direct contrariety to all moral obliquity, be regarded with intense hostility by creatures, all of whose powers have become utterly corrupt and depraved. Add to all this, the powerful instrumentality of Satan, to preserve the authority and influence of his kingdom over men, and his untiring and restless energy in opposing whatever is adopted to injure his interests, or to conflict with his deep and dark designs. These and other causes combine to upheave such mountain barriers of resistance to the spread of truth, that nothing but the patience, the self-denial, the benevolence and zeal, that the religion of the cross inspires, would be adequate to surmount them. Merely to *sustain* the truth in such a world as ours, however narrow the boundaries over which its authority extends costs such an expenditure of vigilance, self-sacrifice and effort as is demanded by no other cause that has enlisted followers and gained power and influence amongst men. If then it is sought to enlarge the kingdom of Christ, till victory after victory shall have planted the standard of the religion of the cross in every clime, and in every land—till every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God the Father; is it not clearly evident that it is only zeal, burning and intense, that can fit and qualify the church for an achievement so vast and so grand? To overcome the numerous and powerful obstructions to the diffusion of the principles of truth, is a task of no ordinary magnitude; but animated with a proper degree of devotedness to her work—the church with the blessing of God upon her exertions, is destined to rejoice over its successful completion. So built we the wall and all the wall was joined together unto the half thereof; for the people had a mind to work.

2. It is only a high degree of zeal, that can invest the church with that exalted moral character necessary to render her exertions effective. If the church would secure for herself an exalted sphere of usefulness, if she would wield that

moral power necessary to give weight and authority to her instructions, and influence to her efforts in behalf of others, it is essential that she should be characterized by unquestionable integrity herself, and so thoroughly clothed with the robes of shining piety, as to make her virtues transparent, even to the observation of the world. Various causes render it impracticable, as all experience proves, for those who have serious defects and blemishes conspicuous in their own character, to accomplish much towards the improvement and reformation of others, however great the labor or the activity, that may have been expended for this purpose. Were the church then exalted to that lofty eminence of perfection at which she professedly aims, it would greatly facilitate her progress in the work she is laboring to perform. The moral grandeur of her character, would secure for her, if not the love and friendship, yet the respect and confidence of those who are without. It would force the conviction upon the careless observer, that there was energy in the religion of Christ, to purify, to elevate, and ennoble the character; in a word, to exalt the whole man in the scale of being, that the operation of any other influence, or, of all other influences combined, would be altogether incompetent to produce. It would furnish such a visible manifestation of the transcendent excellency of the religion of Christ as would make a much more vivid and powerful impression on the minds and consciences of the men of the world, than any other method of demonstration that it could be practicable to adopt. The followers of Christ would thus become truly living epistles, to be known and read of all men—true mirrors, so reflecting the graces of the Spirit, that the loveliness of truth and “the beauty of holiness” would be made strikingly apparent to all. It is thus that wisdom would be justified of all her children and that many seeing our good works would be led to glorify our Father who is in heaven. Besides there is a sublimity and grandeur, in a character of exalted moral excellence that can make even vice to quail—and that would tend to awe and intimidate open and unblushing wickedness into “hidden

corners." Elevated to that state of exalted perfection at which she aims beneath the virtuous scorn, and indignant gaze of the church, national vices and institutions of giant-wrong would wither and decay. Deeds of darkness cannot long endure the light. And the criminal finds it difficult to bear up under the scorn and contempt of the virtuous and the good. If then, the church were deeply imbued with the spirit of her divine Master and thoroughly brought under the influence of the gospel, it would greatly augment and increase the power and influence that she would be competent to exert upon the world. And indeed such a character which only a very high degree of zeal can produce is necessary to impart effectiveness to the effort and exertion that she puts forth for the advancement of her Master's cause. Let her then, arise and shine, and soon every eye will be directed towards her, in admiration or in awe, as if anxious to propose the inquiry, "who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

3. Zeal, active and intense, is made necessary to the evangelization of the world; that the church may also thus succeed in effecting *her own sanctification*. Her works of faith and labors of love, are intended by her divine Head, to be made subservient to the accomplishment of a two-fold object—to confer an important benefit upon the world, and also at the same time to improve and exalt her own character. And indeed, we see unequivocal indications of the same wise and benevolent design in all the arrangements of Providence, intended to control and regulate the relations which man sustains to his fellow man. Every department of society is so constructed that the prompt and faithful performance of the duties involved is attended with mutual benefit and advantage to each of the parties respectively embraced, whether the position occupied be that of the *doer* or *recipient*. For example, God employs our instrumentality to administer sympathy and consolation to the miserable and the wretched, and to communicate such aid and assistance as may be within

our reach, to the suffering, the needy, and the destitute, not because he could not directly, or by some other means, have conferred the desired good; but because by making us the dispensers of his bounty, our graces are strengthened and matured. And upon the same principle and with the same object in view, he uses the labors and activities of the church to distribute the blessings of spiritual and eternal life to all the human family that are sitting in the region and shadow to death. And not only does he employ our instrumentality with special reference to our good, but the work is designedly made *difficult and arduous as it is*, that it may be made an efficient disciplinary process to develop and perfect the character of the church. It is certainly true that God might have dispensed with our instrumentality altogether, or that retaining it, he might have so controlled and restrained all antagonistic influences, and so have disposed the minds of men to embrace the truth, that with the fullest exertion on the part of the church "nations would have been born in a day," and the subjugation of all the kindreds and tongues, and people of earth, to Messiah's reign been rendered comparatively an easy task. The conversion and redemption of the world might thus have been made by no means, a difficult achievement. But how disastrous would such an arrangement have been to the church? How would it have wasted the energies and enfeebled the powers of the members of Christ's mystical body? If patience, self-denial, and untiring zeal, are made necessary to every stage of progress that is made in advancing the kingdom of Christ in our earth, it is because the proper growth and development of these graces can only be effected by the severest and most vigorous training. It is only by proper exercise—such ample and strenuous exercise as is demanded in that vast field of arduous labor to which she has been summoned that can advance the church to the fulness of the stature she is striving to attain. If then, her works of faith and labors of love are adapted to enrich the world, they will, in an equal measure swell and augment the treasures of her own wealth. And

this is one important reason, why so much zeal, and toil, and labor, have been rendered necessary to secure the permanent and universal establishment of the glorious empire of heavenly truth over the nations of the world.

4. Another reason.—It is all important that when in the providence of God the conversion of the world shall occur that *a very high type of christianity should be embraced by it*. It is doubtless evident that the church must enstamp the impress of her own zeal and piety upon those who receive the truth at her hands, and that the degree of purity and vitality characterizing her own faith, will exert a powerful influence in moulding and fashioning the faith of her proselytes. The importance then, of the church being able to furnish unto the world a living and vigorous christianity—which she cannot do, unless such be the character of the religion she herself possesses—cannot be too highly esteemed. It is only a religion distinguished for the soundness of its doctrines, the purity of its principles, and the vitality of its faith, that would be at all adequate to meet the wants and necessities of the gentile world. Heathenism is intensely corrupt and depraved. Habits and customs, venerable for their antiquity, sanctioned by the approval of the great, and legalized by the authority of law, but incompatible with the morality of the gospel, and inconsistent with the duties of the christian, are universally prevalent, and possess such a strong hold upon the feelings and affections of all classes, from the highest to the lowest, that no influences but such as are of the most powerful character, would be competent to remove them. Abominable vices are so blended and interwoven with the whole frame-work of society, that the entire social fabric would have, in a great measure, to be unmodelled and reconstructed. And is it not perfectly obvious, that to produce such changes, and to effect such revolutions, a weak and feeble form of christianity would be powerless? But there is an additional reason here. Any great change, both on the life of an individual, and of nation, constitutes an epoch, important not only from its immediate effects, but from the controlling influence that it

usually long continues to exert upon their subsequent history. He who in the commencement of his religious career is led to embrace improper views of the truth, in most instances, wanders long amidst the labyrinths of error, ere he succeeds in getting rid of his misconceptions, and in throwing off entirely his false impressions. The same thing is true tho' in a far higher degree of nations and of communities.

Three centuries have rolled away since the Reformation shed its brilliant light over the nations of Europe, and presented an opportunity to them to choose a corrupt, or a comparatively pure form of christianity—the religion of Rome or the Religion of the Bible. They chose; and has not the choice then made, continued to exert a controlling influence upon their religious destiny down to the present time? And doubtless the particular form of christianity that the church shall give to the world when it shall be prepared by Providence for the reception of so rich an inheritance, will continue for numerous ages, to give character, and tone, and complexion to the faith of mankind. Until, therefore, the zeal and piety of the church, shall qualify her to furnish unto the nations, a high type of christianity, it does not seem that we would be at all warranted to expect the introduction of that bright period in the world's history, when the banner of the gospel shall wave in triumph from the rising of the sun unto his going down. For we find that when christianity does become the unusual religion of all nations it is in a form so vigorous and powerful that its flames shall continue to burn with dazzling brilliancy for a thousand years, thus for ages lighting up the millennial glories of that illustrious epoch to which the faith of the church is looking forward with interest so thrilling and intense.

In conclusion—let the church at large be deeply impressed with the truth that all that is necessary to enable her to accomplish her work, is a proper degree of devotedness to it. The enterprize in which she is engaged, is not one of doubtful practicability. It is vast, it is difficult, it is arduous, but success will certainly crown such zeal, and such

activity as shall correspond with the grandeur and importance of the results sought to be obtained. Let her, deeply interested in the advancement of the divine honor and glory, put forth the energy and the effort she is competent to do, and soon the joyful jubilee of a world's redemption shall make earth vocal with songs of joy, and of praise to Him who sits upon the throne, and to the Lamb. "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

SERMON XXII.

MINISTERIAL ARDOUR.

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"Fervent in Spirit, Serving the Lord."—Rom. 12: 11.

In the latter part of this chapter, the inspired writer enumerates a large number of subjects without discussing any of them at length. It seems to be taken for granted, that intelligent christians can analyze, understand, and apply, these truths without the special interposition of the spirit of inspiration.

Among these subjects fervour of spirit is distinctly specified. Paul exhorts all whom he addresses, to be "fervent in spirit, serving the Lord."

This epistle was addressed to the church as a body; and hence its injunctions, warnings and entreaties, in all their fullness and variety, are just as applicable to her officers as they are to her private members. Religion in its principles, its duties and its fruits, is the same among the ministry, that it is among the laity, and therefore the same truths must apply with equal force and propriety to both these classes; unless they refer exclusively to the work of the ministry. But this the language of the text does not do. It is altogether general in its application, and requires fervor of spirit on the part of all who would serve the Lord. I do not therefore wrest this passage from its legitimate bearing, when I apply it to the officers of the church of Christ; making it the basis of a discussion of the subject of *ministerial ardor*—the subject assigned by Presbytery for the present occasion.

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The expression "fervent in Spirit" has been defined to mean, "very zealous and active." The term "fervent," has its synonymes in the words, zealous, ardent, earnest; and when used to express the kind of spirit in which the believer should serve the Lord, it seems to have an intensity added to its usual meaning. Hence to be "fervent in spirit," is not only to be zealous, or ardent, or earnest, but to be *very* zealous, *very* ardent, *very* earnest, serving the Lord. The minister, therefore, who is fervent in spirit, must present a fair example of ministerial ardor.

The ministry as a body, is composed of individuals; and this fervor of Spirit must belong to these *individuals* in order that it may be a characteristic of the body. It is idle to talk of a Synod or Presbytery being fervent in spirit, when this fervour does not belong to the individuals of whom that body is composed. It is true we need not expect all to exhibit the same degree of fervor; for as men differ in the talents committed to their keeping, so they may differ in the degree of fervor with which these talents are employed. But the man, who professes to be a preacher of righteousness, and yet has *no* fervor of spirit, is unworthy the name of a christian, much more, that of a minister of the Lord Jesus Christ; and may well tremble in anticipation of that blighting, withering sentence, that will be pronounced against him at last, "Because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth."

It is all important therefore, that we who are office-bearers in the house of God, should frequently examine ourselves, to know, whether we possess and are cultivating this fervor of spirit in our Master's service. And that we may mutually assist each other in this important work, give me your prayerful attention whilst I briefly discuss before you

1. The nature of true christian fervor, especially as it should be exercised by the gospel ministry: and,
 2. Present some considerations by which we should be induced to become more and more fervent in spirit.
1. The nature of true christian fervor, &c.

(1.) *Its origin.* It is one of the results that follow the act of regeneration. Man cannot make himself fervent in spirit, serving the Lord, while in an unregenerated state, any more readily than the African can change his skin or the Leopard can change his spots. It is true a man may become seriously *alarmed* when he contemplates the fearful consequences of his sins, in a future state of being, and may be led *by his alarm*, to use the means of grace so diligently, and with such apparent earnestness, as to lead both himself, and others to the conclusion that he possesses true fervor of spirit; and yet be in the gulf of bitterness and bonds of iniquity. True fervor is not a mere *alarm* excited by viewing the consequences of unpardoned sin in a burning hell; but is that principle of devotion to the service of God, that grows out of a just sense of the demerit of sin, *together with*, a realizing apprehension of the love and mercy of God in Christ Jesus our Lord. But this principle of devotion cannot be exercised by those who are not born of God; and inasmuch as men cannot regenerate themselves, so they cannot become fervent in spirit, independent of the agency of the Holy Ghost.

But here it may be said, that this discussion of the origin of christian fervor, is so general as to apply to the private members of the church as readily as to the ministry, while *ministerial* ardor is the subject assigned. But is there a difference in the way in which the ministry and people become fervent in spirit? Are they not "born again," of the same spirit? To tell therefore how true fervor originates in our breast, is to tell how it originates in every heart—to tell how one may cultivate it—to give the evidences of its genuineness for one—is to give the evidences of its genuineness for all.

Again; while growth in grace always follows the new birth, yet we are not to conclude that fervor of spirit will always grow in the same proportion. It is fervor that makes us grow in grace, and not growth in grace that increases fervor. This is *sufficiently evident*, first, from all *exhortations* to grow in grace. "But grow in grace and in the knowledge of our Lord

Jesus Christ," &c. Now we will grow in grace just in proportion as we use the appointed means by which that is effected. But fervor of spirit is necessary to the right use of these means, and therefore, its exercise must precede our growth in grace. It cannot be the fruit and the tree that bears the fruit at one and the same time.

A second fact bearing on this point is, that some who have attained a good degree of holiness, have for a time lost their fervor of spirit, and consequently have fallen into sin. David had doubtless made high attainments in the divine life, before he became guilty of the murder of Uriah; and at that time his fervor of spirit in the service of God, had certainly grown cold, and had been superceded by fervor in his sensuality. Murder is not an effect produced by true christian fervor, nor is it an evidence of growth in grace.

The church at Ephesus is commended for her high attainments, and yet is charged with having left her first love. If true fervor had been maintained, she would not have been liable to so grave a charge. Doubtless there are now, and ever have been, some in the church of Christ who have only begun to view the christian's race, who are as fervent in spirit as even Paul was when nearing the end of his earthly career he exclaimed in triumphant confidence, "I am now ready to be offered, and the time of my departure is at hand."

True fervor, therefore, is one of the instrumentalities by which the christian grows in grace, and does not increase in proportion as he advances in the divine life, but in proportion as he feels his sinfulness, and apprehends the mercy and love of God in Christ. No man can be truly fervent without realizing sense of the love of God, and of his own sinfulness, and no man who has a realizing sense of these things can be otherwise than fervent. Whenever we find ourselves becoming indifferent to these subjects, we may at once conclude that our fervor is endangered, and that we will soon be liable to the charge of having left our first love.

2. There are certain kinds of mental and physical excite-

ment, that may readily be mistaken for true fervor of spirit.

There is, for example, even among ministers of the gospel such a thing as rendering a formal obedience to the law of God, from no purer motive than is found in a more slavish fear of the consequences of its neglect: and so apparently earnest and sincere may this obedience appear, that it may be easily supposed to proceed from genuine christian fervor. A close examination however, will show that this is only a partial obedience, for it is only external and as it were by compulsion; and is exercised only in reference to the law as a penal code, while all other parts of the christian's work are treated with indifference. True fervor will make us earnestly desire to obey the whole revealed will of God, so that we may be accounted faithful in the day of final accounts; and the obedience thus rendered will be induced by love, rather than a mere slavish fear. Moreover, the obedience of slavish fear does not result in growth in grace, while that of true fervor always does; and by our evidences of growth in grace, therefore, may *we* determine the source from whence *our* obedience proceeds. Another class appear fervent in spirit, merely to be seen of men. The spirit of the Pharisee still lives, and, ever will proclaim its almost undying existence, while men are found delighting to engage in the forms of religious worship, merely because it is honorable among their fellows. The fruits of this principle of evil are incomparably pernicious. It sometimes brings young men into the ministry who are utterly unworthy of that sacred profession, and whose labors result only in producing a listless apathy or a fashionable infidelity. They occupy the ground that more worthy laborers should have, and sow their tares by the authority of the church. This, when discovered to the world, shakes the faith of the weak, confirms the skeptic in his skepticism,—the infidel in his infidelity. It hinders the onward progress of the church to a fearful extent, and gives the enemies of the cross occasion to blaspheme the holy name of Christ. Alas! that the spirit of the Pharisee should still live!

Intimately connected with this Pharisaic class, there are others of the same order, who strive to show a fervor they never realized, because they are ashamed of their true feelings, in the position they have assumed. How often are mere noise and rant palmed off upon the people for genuine fervor of spirit? And to such a degree of perfection may this counterfeit representation of genuine earnestness be carried, that even the most acute observers are deceived. He who is truly a fervent minister, will proclaim the truth with all the power of which he is capable; and hence the counterfeit representation only proves the value of the great reality. To detect any of these counterfeits in *ourselves* it is only necessary for us to take a clear and impartial view of *our own* hearts: and for others to detect them in us, it is only necessary to wait a little time for the hypocrisy to unmask itself, for this it certainly will do at an earlier or a later period. Hypocrisy can live and flourish only under the genial sun of prosperity.

Again: to distinguish true christian fervor from the zeal and earnestness with which men prosecute their worldly business, is a matter so easy as scarcely to allow either of analysis or illustration. True fervor always has the glory of God for its object, while the zeal with which men prosecute their ordinary business is mere worldly ambition, that has for its end their own aggrandizement. *That*, is the spontaneous production of the carnal mind—*this*, the result of the workings of the spirit of God—that, tends to the accomplishment only of worldly ends—this, to a fitness for the enjoyment of Heaven—that, points only to momentary gratification—this to pleasures that are as lasting as eternity.

2. We will now, in the second place, direct your attention to some considerations by which we should be induced to become more fervent in spirit. That every christian, and especially every christian *minister*, should be fervent in spirit, is a proposition the truth of which no one will deny. The considerations I am about to present, therefore, are not so much intended to convince the understanding, as to arouse

he soul to action. But little good can result from laboring to prove admitted propositions; better by far is it for us, to direct our attention to such thoughts as are calculated to arouse us all to prompt and earnest action. It is the misfortune of all whose souls are stained with sin, to maintain far more truth in their theories, than they ever attempt to reduce to practice. Let us therefore not only strive to understand the truth and know what our duties are, but to enter at once earnestly on their performance.

The first point to which your attention is invited in carrying out the purpose before expressed, is, that fervor of spirit is absolutely necessary to success in the work of the ministry. Now if this proposition be established, it will follow that they only who are fervent in spirit are faithful ministers of Christ, while all others are mere drones in the hive—men who have either lost their first love, or come into the ministry without having any first love to lose.

It is freely granted in the outset, that success in the work of the ministry depends altogether on the blessing of God. Paul declares "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." But that the increase given will be in proportion to the zeal and diligence with which Paul and Apollos plant and water, is a truth abundantly attested both by revelation and experience. Else, why so many exhortations to zeal and earnestness? Why the appointment of a living ministry? And why are ministers called by names that necessarily imply that fervor and diligence must be exercised? The minister of Christ is called an ambassador; and must not the ambassador be zealous for the interests of his government? He is called a Pastor; and can the flock prosper without careful attention? He is a watchman unto the house of Israel, and is Israel safe from her enemies, unless her watchmen be zealous and faithful? Take any passage in the whole volume of revelation that speaks with regard to the work of the ministry and you will find it either expressed or necessarily im-

plied that the ministry are required to be zealous and active in the service of God. Now why are these truths taught in the Bible, if the increase that comes alone from the blessing of God, be not by the Divine arrangement proportioned to the fervor of spirit with which the ministry prosecute their labors?

It is not our province to enquire why God, who can accomplish his purposes without means as easily as with them, should have made this arrangement. The fact is before us; let us learn a lesson of wisdom from it, and solve this and all kindred mysteries by the Saviour's rule "Even so Father, for so it seemed good in thy sight." But if this be a principle of revealed truth, we may reasonably expect to find examples of its practical operations in our common experience. And who that has any considerable experience in the work of the ministry does not know, that the fruits of his labors have ever been in proportion to the ardor and wisdom with which they were performed? When we labor, like Paul, in season and out of season; reproving, rebuking, exhorting, with all long suffering and doctrine, the increase is given, and we can see it; but when like the church at Ephesus we left our first love, either for the sake of ease and idleness, or to devote attention to other than our legitimate work, the increase was withheld and the people grew cold. This truth is so palpable, that a protracted argument in its support would be little less than an insult to the common sense of any intelligent audience. It must however be admitted, that there is often a kind of zeal exercised in the work of the ministry, when the increase is never realized; but the question at once suggests itself, is it a zeal according to knowledge? There is a zeal that is not according to knowledge, and it matters not how pure the motives of those influenced by it may be, the increase, given by the blessing of God, is not to be expected as its legitimate fruit. There is unfortunately such a thing as earnest and good men becoming so deeply interested in the popular topics of the day, as to give them almost their whole attention. Laboring with an ardor worthy of a bette

cause, they are led to neglect their legitimate calling, and fail to declare the whole counsel of God, rightly to divide the word of truth, that saints and sinners may receive their portion in due season. Sinners are not converted by mere scientific essays or orations, nor yet by preaching on the religious-political subjects of the day, but by earnestly declaring the great cardinal principles of the gospel.

It is thus, that ministers are led to attempt to preach the gospel without sufficient preparation: and it is not to be expected that sufficient preparation for the pulpit can be made when the time of the preacher is taxed with attendance on one meeting after another of the so called benevolent associations of the day, in addition to his duties as a pastor. These associations, may be profitable, and we may earnestly desire their prosperity, yet in so far as they infringe on the time *necessary* to prepare for the pulpit, just so far is their influence to be deprecated.

The first and greatest work of the minister is to preach the gospel in its purity and simplicity, so that the people may be converted and have their souls nourished to life eternal. We are informed in Holy Writ that Pastors according to God's heart are such as feed the people with knowledge and understanding. Since the days of inspiration ended, this knowledge and understanding can be obtained only by studying the sacred oracles with careful and prayerful diligence. He who supposes that he can rightly divide the word of truth, without devoting much care and time to the preparation of every sermon, must certainly think of himself more highly than he ought to think, and will more likely feed the people with a mess of senseless twaddle, than with knowledge and understanding. That man does not live, who can preach the gospel as it should be preached, without first learning to understand and appreciate the gospel himself. One great hindrance to the progress of the church in the present age is, superficial preaching.

A word here to the people. However much you may, in the kindness of your hearts, desire to enjoy the society of

your pastor in private, either socially or in his performance of pastoral labor; yet you should bear in mind that if his time for study be too much taxed, a spiritual famine will be the inevitable result. It is true that every mind requires relaxation, and every physical system requires such rest and exercise as will re-invigorate its impaired powers, but you have yet to learn an important lesson if you suppose that these objects can be accomplished in the work of pastoral visitation.

I would not be understood as depreciating the importance of pastoral visitation, by these remarks. God forbid. No man, under ordinary circumstances, can be a faithful minister of the word, who neglects that important part of his labors: but inasmuch as these labors must be viewed as of secondary importance to the public preaching of the word, so he who devotes undue time and attention to them, no matter how good his motives may be, must be considered as guided by a zeal that is not according to knowledge.

He who would succeed in the work of the ministry, must give to each department of his labors, its due importance and proportionate time and attention; and thus be guided by a zeal that is according to knowledge.

Again, much depends on the manner in which even the most carefully prepared sermons are delivered. Fiction may be declaimed with so much unction and earnestness as to affect the hearers even to tears, while the most solemn truths of the everlasting gospel, may be, and often are, delivered with so little earnestness and feeling that the people are lulled to sleep, instead of being aroused to action. It is in the public preaching of the word especially, that true fervor of spirit may be exhibited: not, by noise and rant and Babylonish confusion, but by a deep and solemn earnestness that shows to every hearer that the speaker himself appreciates the glorious truths which he proclaims to others. Let the sinner but suspect your earnestness, and you may bid adieu to all idea of usefulness to him. The most solemn truths you can

proclaim to him will fall upon his soul as ineffective as an unbarbed arrow on a rock of adamant.

The minister of Christ must not only be in earnest, but he must *show* his earnestness, or fail in his master's work. Worldlings are always ready to question a minister's sincerity, and they can ask no better reason for their unfavorable conclusions, than a cold and heartless manner in the pulpit. Earnestness is the very soul of eloquence. It is this that binds the attention of the hearer—this that makes him feel that the gospel is a great, a glorious reality—this, with the unction of the spirit, that arouses him to action. It is to the truth proclaimed, what the odor of the prayers of saints preserved before the throne of God is to the prayers that were uttered. It is the ground on which the living ministry has been appointed, and with it, the church must prosper and increase, for the truth of God is pledged: without it the floodgates of error will pour their putrid torrents forth until our sin-stained world is sunk beneath their gathering streams.

View the subject in what light you please, you can arrive at but one conclusion, viz: fervor is necessary to success in the work of the ministry. But perhaps some one, less wise, or prudent, than his fellows, may say, we attach too much importance to success. A brief glance at the nature of ministerial responsibility, will suffice to place that subject in its true light. In Ezek. 33: 7, it is written, "So thou O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Here it is distinctly stated that success in the work of the ministry is a matter of life and death, both for time and for eternity. "His blood will I require at thine hand—he shall die in his iniquity—thou hast delivered thy soul;" what a fearful responsibility! The interests of immortal souls are committed to the guardianship of Zion's watchmen. If he is faithful he delivers his own soul, whether others are lost or saved; if unfaithful, he loses his all for time and for Eternity. Now what

shall it profit a man if he gain the whole world and lose his own soul? What is the value of the soul? What would a system—a universe of worlds be worth to him who has lost his soul? There is nothing so valuable to ourselves as our own souls.

Well did Satan understand the value of the human soul when he offered all the kingdoms of this world and the glory of them, to Christ the incarnate Son, if he would but fall down and worship him. Angels appreciate the value of our souls, for there is joy in Heaven over each repenting sinner. God himself has proclaimed their value, in tones that made all Heaven rejoice, and Earth be glad, when he gave his own son—his only son—his well beloved son, that souls might be redeemed from death. It is alone by the value of the sufferings, death and intercession of Christ, that the value of the soul can be estimated. But who can tell the worth of the atonement made by Christ? As well attempt to measure infinity itself, or calculate the power of God. It is high as Heaven, what can we know? It is deeper than Hell, what can we do? Look at the forever increasing capacity of the soul to endure or to enjoy! at the truth that it must be saved or lost! Bring together everything the mind can conceive of happiness—let it be forever increasing—let the soul be forever *full* of joy, and call that Heaven. Then collect all conceivable ingredients of misery in one deep, dark, bitter mass—the aching heart—the dark despair—the gnawing worm—the burning fire—let the heart forever ache with increasing pain—despair become darker and darker—the worm gnaw more and more keenly—the fire rage with eternally increasing violence—and call that Hell: and then reflect that your loftiest conceptions can give but a faint outline of these dread realities, and tell me, what is the value of the soul to its possessor?

There is no language—no figure, equal to describe the madness and folly of that man, who in view of the value of his own soul and the souls of those to whom he ministers, will not strive and agonize with all possible zeal and perseverance,

in the great work of Salvation. Did a man own ten thousand worlds, and would barter them all for a mess of pottage, his folly would be wisdom compared to him who trifles with his soul's salvation.

But to attain the whole force of this argument, we must add to the value of our souls to *ourselves*, their value in the great economy of human redemption. We are not our own, we are bought with a price, we belong to God. He has redeemed us, that he might declare his mercy and redeeming love through all his vast dominions. He has made it the glorious destiny of the ransomed of His grace to declare his mercy and his love, in songs harmonious, 'mid angelic choirs, in the golden streeted New Jerusalem above; and is the soul of no value to Him, when he has redeemed it at such a price, provided for it such employment—such a home—such a destiny?

Could justice and judgement remain the habitations of his throne, if he did not require the blood of the lost at the hands of the faithless watchman? Can there be, then, too much importance attached to success in the work of the ministry? And can *we* be excusable if we neglect the cultivation of that spirit of zeal, without which we cannot succeed? O! then for the sake of the love of God in Christ—for the sake of the value of our souls to ourselves—to Him—for the sake of pleading mercy—to escape impending wrath—let us strive to be “fervent in spirit serving the Lord.” But if a sense of the value of the soul—an open Heaven and a yawning Hell is not sufficient to make us desire to be “fervent in spirit,” we must be dead indeed to truth—to interest—to everything lovely and excellent in the moral Universe. He who knows these things, and yet will not come to Christ, who is waiting to be gracious, deserves to be lost forever. Then let us be up, and doing, while it is called to-day, for the night cometh wherein no man can work. Already are the shades of evening gathering around many of us. None can boast of having very many days to live. We have scarce yet left a mark by which to show

that we have lived. The harvest is plenteous, but the time is short. What our hands find to do, let us do with our might. "Not slothful in business, fervent in spirit serving the Lord." And let us remember for our encouragement, that he who is the honored instrument of saving even one soul from death, shall shine in glory with the brightness of of the firmament and like the stars forever and ever.

CLOSING ADDRESS;*

AT THE MEETING OF THE PRESBYTERY OF STEUBENVILLE.

MARCH 7, 1855.

BY REV. ALEXANDER YOUNG.

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Fathers and brethren—In meetings of our Presbytery we have often come together, with feelings of pleasure, to attend to the interests of the congregations intrusted to our care, and in adjourning, we have looked forward with satisfaction to the hope of meeting again for similar objects. Our parting *to-day* is connected with very different feelings. About to form other presbyterial organizations and to meet no more in an associated capacity as we have been used to meet, the present exercise has been assigned to me as the last official act of our existing organization. If we were about to part from our friends for a season, and to enter upon a sphere of duty in new relations, we would naturally wish to leave no unexplained circumstance of an uncomfortable character behind: and our thoughts would reach forward to our field of future action considering the means of success—and this course may be useful to us as members of a presbytery on the present occasion.

It has been our privilege to have a connection with this presbytery for a period of nearly thirteen years. In the great variety of business transacted in that time we have had many important interests before us for consideration, and we have differed in opinion respectively in many of them; yet,

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few bodies consisting of so many members could be found characterized by so little that has been improper in feeling.

There are few things connected with the meetings of a presbytery that are more unseemly in the estimation of the members of the church and of the world, than difference of opinion among members. But if the difference be accompanied with a christian spirit, what is there unbecoming in it? Perfection of judgement does not belong to man; and in every deliberative assembly we must expect difference of opinion, and in such assemblies we ought to express our views freely. In the first council held under the New Testament organization of the church there was no decision of the question until there had been "much disputing;" and generally, those measures which are approved after the most ample discussion are the most heartily adopted in the practice of the church.

The highest degree of piety does not free its possessor from liability to advocate or to embrace very inexpedient measures. The piety of Barnabas cannot be questioned. "He was a good man and full of faith and the Holy Ghost," yet a difference of opinion arose between him and Paul on a question of expediency, and the contest was so sharp that they departed asunder, the one from the other. Doubtless there must have been strong reasons in the view of both parties to lead them to the course they followed. Perhaps relative affection had too strong an influence over the mind of this good man, and led him to a course in favor of his nephew which he would not have approved in the case of another person similarly situated.

We see the necessity of a straight forward expression of opinion in the case of the Apostle Peter at Antioch. For a time, in that city, his christian intercourse, both with Jewish and Gentile converts to christianity, was conducted upon principles that would lead to the conclusion that he discarded the idea of Jewish superiority of privilege. "But when certain came from James he withdrew and separated himself,—fearing them of the circumcision." Here was a case in

which a mistaken opinion of the Jewish convert, countenanced by the apostle's habits of intercourse, was likely to do great injury. Even Barnabas, who had been specially set apart to minister to the gentiles, was so far influenced by Peter's course, as to be forgetful of the equality of privilege enjoyed by the Gentile, and his freedom from many of the observances of the Old Testament dispensation. The apostle Paul saw the dangerous consequences resulting from such a course; and publicly called attention to its inconsistency. It was, doubtless, a very painful thing for Paul to separate from the beloved Barnabas with whom "he had hazarded his life for the cause of the Lord Jesus," and just as painful a thing, publicly, to stand up as an accuser of Peter's want of decision; but the emergency required the duty, and Paul's christian faithfulness fulfilled it.

When the word of God furnishes us with examples so eminent as these standing in need of admonition, we are prepared to expect the probability of such occurrences in the experience of the church, and when we find the grace of God furnishing a faithful adviser in Paul, we may expect that his grace will raise up men like-minded and bless the church with the results of their self-denying faithfulness for the preservation of the truth—and as Paul's zeal for the truth flowed from a pure motive, we may expect the blessing of God to rest upon all such occurrences—and every brother who has been the subject of fraternal admonition will feel towards the admonishing brother as Peter felt towards his "*beloved brother Paul.*"

Another point deserving consideration by all who think the proceedings of the presbytery are sometimes marked by too much feeling is—the *constitutional peculiarities of its members*. There is a great diversity in the natural temperament of men and that diversity is often further modified by men's habits of thought and action. It should be remembered, too, that grace does not eradicate these peculiarities of temperament; it only gives them direction and supplies them with proper motives and aims. Hence, we often find a man who

really desires the success of some important measure, advocate it with apparently little earnestness: while another, no more earnestly desirous of its success, will plead for it with all his energy. Some men are bland and conciliating in manner; others are blunt, bold and earnest. Uniformity does not mark the works of God in the inanimate creation. There is diversity also of intellect, and diversity of manifestation of the work of grace. Among the disciples of Christ we have the mildness of John and the ardor of Peter. Among the Reformers we have the calm Melancthon and the bold and impetuous Luther. The head of the church has given to every man severally as he will. "He has work for every variety of temperament and they are all required for efficiency, and harmoniously uniting—and lovingly diffusing—each, supplies some element of usefulness which another lacks. Those who regard the proceedings of a presbytery with a critical eye or a censorious spirit, should remember these things; and so long as the world lieth in wickedness and zeal is needed to carry forward any enterprise for the extension and establishment of the kingdom of Christ; there will be much forgiven that earnestness of christian zeal which leads a man to advocate measures whose wisdom may be questioned by the cautious and discriminating. The members of presbytery—the living "and the dead—have their various temperaments" and in separating—if we have the feeling that we have exercised christian faithfulness towards each other's defects, we have only love one towards another and a disposition to rejoice in all that God hath wrought in us and done by us.

About to be organized into new presbyteries—you will bear with a suggestion. It usually happens in deliberative assemblies that the management of a large share of the business falls to the direction of a few members. In presbyteries this is almost an unavoidable circumstance. Some men have had a training in institutions connected with the studies preparatory to the ministry that leads them to feel a greater interest in presbyterial business than others: and some men have a greater satisfaction in such matters than others. A

long connection with a presbytery, and an interest felt in the welfare of vacancies and congregational concerns, necessarily gives a man prominence in his presbytery; and he may, through such circumstances be made to appear ambitious of display, while he is only discharging an unavoidable duty in a spirit very different from that of Diotrephes. The duties of a presbyter are very important; and every minister should feel conscientiously bound to become acquainted with presbyterial business, and to attend to it faithfully. If we have any matter affecting the interests of our own charge, how anxious are we to have it properly arranged! When a matter affecting the usefulness of brethren, or the welfare of a congregation comes before us, should we not patiently and calmly attend to it? Can we expect good results without care and attention? or ability without cultivation? A minister is just as much bound to cultivate a talent for usefulness as a member of a presbytery, as he is to strive for usefulness in preaching the gospel. Dr. Chalmers at one period of his life, cared little for his duties as a preacher of the word, and usually felt little concern in the proceedings of his presbytery. On one occasion, however, when a matter of interest to him was expected to come up for consideration, he prepared with care to advocate the cause. Losing his cause through ignorance of presbyterial forms, he resolved to give greater attention to this department of a minister's business. Influential as his powers of oratory made him afterwards, who can suppose that Chalmers the *preacher* would have accomplished for the church what he achieved, when he added to that influence his power as a presbyter. Every subject of importance laid over from one meeting to another, and every item of new business likely to be introduced, should be thoughtfully considered before the meeting, not for the purpose of prejudicing a cause, but for the purpose of gaining information and having it brought up in regular order, and properly decided. We should then be ready to interchange views and come to harmonious and satisfactory conclusions.

Our work is one of incalculable value in all its agencies

and results. About to separate to meet no more as a pres-tery, how impressively are we all admonished in the language of Paul to the officers of the church at Ephesus, who grieved most of all, "*that they should see his face no more.*" What zeal, what self-denial, what sincerity of purpose should characterize our labors, that our rejoicing may be this: "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God we have our conversation in the world." Along with this, let us bear in remembrance the admonition and encouragement of Peter—the elders which are among you I exhort—feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

SERMON XXIII.

DEATH ABOLISHED.

BY REV. PETER GORDON,
Of the Associate Reformed Synod of New York.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 TIM. 1. 10.

Death reigns;—we all fall under his power and enter his dark and dreary domain. Only two of our fallen race have been exempt from the threatened doom, "Dust thou art, and unto dust thou shalt return." "We must needs die, and be like water spilt upon the ground." The warrior in his rapid and splendid career is arrested by him, and suddenly hurled to the dust—the laurel is torn from his brow, and the puissance of his arm palsied in the grave. The Prince seated securely on his throne is suddenly smitten by the unseen shafts, the crown drops from his imperial head, the sceptre from his grasp, and wrapped in the common winding sheet of death, he is deposited in the tomb, and passes away under the sway of the "king of terrors" and the terrors of kings. The high and the low, the rich and the poor, the distinguished and the obscure, the hoary sire and the tender blade, all find their level alike in the garden. "All leveled by the hand of death, lie slumbering in the tomb." So it has been since the moment of "man's first disobedience, and the fruit of that forbidden tree whose mortal taste brought death into the world and all our woe," and thus shall it be to the end of time. No sooner had man fallen than the angel of destruction received his commission, established his throne upon the earth, and set out upon his victorious career. His dominion is an universal dominion. His empire the empire of death. The

time of his reign, that of time itself. "Thou hast all seasons for thine own, O death!" There have been extensive dominions under one prince, but there has been only one universal empire. There have been long reigns of kings and queens on the earth, but none so lengthened as the reign of death. It seems as if the only immortal upon the earth was mortality. This mighty and most merciless potentate claims the whole globe as his lawful and undisputed domain; he is revelling as usual in his horrid banquet of blood, surrounded with the dry and blanched bones of his countless victims, and exulting in the anticipation of future conquests, when lo! suddenly is seen one advancing toward him, in the form of pale and dying humanity, having all the appearance of one of death'sleige subjects, beards the lion king in his den, dashes the iron sceptre from his grasp, plucks the crown from off his head, and puts an end to his empire; while in a voice of thunder he proclaims the promised jubilee of freedom to our race. "O death, I will be thy plague; O grave, I will be thy destruction," as if he had said, "Too long hast thou reigned and tyrانىsed over this unhappy race, too long hast thou triumphed over misery, lamentation and woe; from henceforth art thou scattered and destroyed." This one, believer, is thy Friend, thy Redeemer, the Holy one of Israel. He, the unaided and alone, hath entered the strong hold of the king of terrors; He, and he alone hath despoiled him of his armour wherein he trusted. He, and he alone hath taken the prey from the mighty, and set the lawful captive free; for this is the cheering announcement of the text—"He hath abolished death." "Sing praises to God, sing praises: sing praises unto our king, sing praises."

Before proceeding to illustrate and confirm this cheering fact, and show how Christ has earned the glorious title of the conqueror of death, it may be necessary to clear the way of an objection that may arise at the outset, from the fact that death still reigns, and that none can hope to escape the operation of the universal law, "Dust thou art, and unto dust thou shalt return," that none hath power in the day of death,

and that there is no discharge from that woe. To the question why, if Christ has abolished death, are believers not exempt from the agony of pain and dying? we return as evidence, 1st. That Christ hath abolished, by removing all that is *penal* in the sentence of death; and hath extracted the sting of death (which is sin,) in the case of one and all of his people; and this being the fact, it follows that death is abolished in respect of all that need render it formidable or forbidding; agreeable to the triumphant language of the Apostle, "O death, where is thy sting? O grave, where is thy victory?"

2d. That believers, like others, must needs die, may be that they pass through the valley of the shadow of death and finally through the grave, that they may come forth purified as gold from the furnace, leaving the dross and corruption acquired through life behind them, that they may glorify God, not only in their death, but in the surpassing splendor of that glorious body they shall have at the resurrection to life. "Who shall change this vile body and fashion it like His own glorious body, not having spot, or wrinkle, or any such thing. The leprosy in the very walls of the house which doomed the whole structure to destruction, reminds us, in a figure, of the necessity of which we speak, that this body should be destroyed; that in a fairer, purer and more glorious body we might serve him in the newness of life. "For this corruptible must put on incorruption, and this mortal immortality that death may be swallowed up in victory." When, therefore, we consider that he has destroyed sin in us, which, was the sting of death; when he has converted even the symptoms and forerunners of death into friends; when he has changed death itself in so far as believers are concerned into gain, turning the original curse into a blessing, and the most potent enemy of man into the messenger of peace to open the portals of bliss, we see how complete and how glorious is that victory over death, even if we must needs die, in order to know the glory that shall be revealed in us."

3d. With this, might it not also be the design of God (who could easily have ordered it otherwise,) that, though ransomed by the

blood of Christ, and freed from condemnation through him we shall be called to descend into the tomb and taste of the bitterness of death merited by sin, and thence know by experience, in some measure, what it cost to deliver us from the pangs and torments of the second death? To this there seems to be reference when Paul speaks of "putting off this our tabernacle, as Christ hath shewed me."

With these explanations we now pass to the proof in testimony of the cheering fact stated in the text, and I. Death is abolished in the clear and satisfactory revelations Christ has given in his holy word respecting it. Of many things relating to the future state and condition of the human race, the ancient church had some knowledge, but it was so partial and obscure that no very satisfactory solution could be obtained in the then age of the world; and, probably, never would have been had not Christ appeared, and furnished a key to unlock the mystery and reveal the treasures in store for the after ages of the church, for it was "Christ who was to bring life and immortality to light," and this by his appearance and public ministrations as the greatest prophet of the church, as the appointed channel of revealing to us the way of life and salvation, for whatever doth make manifest is light, and this manifestation was "by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." Previous to this appearing of the Saviour, clouds and darkness rested upon the state of the dead and the future world. Nature was silent as to the means of relief, though all felt the weight of the curse in the mortality of our species, and the universal empire of death. Philosophy dreamt and desired to know, but an impenetrable vail covered its moral vision, and the night of ignorance and uncertainty continued to cloud the mind and dim her eagle gaze into the dark unknown. Even prophecy was obscure and failed through the darkened understanding and the general corruption that prevailed to give clear and satisfactory responses. But when Christ appeared, he threw open the portals of light and shed

luminous and cheering rays over the dark and dismal region of human uncertainty, lamentation and woe. His language to Mary when weeping over the loss of a beloved brother, was the torch that lit up the region hitherto unexplored and hopelessly concealed from human ken, "thy brother shall rise again." And though her reply, "I know that he will rise again at the last day," indicated not an absolute ignorance of the future, yet she saw not that the conqueror of death was nigh and about to give a striking proof of his power over death, in bringing back from its silent shades, and even over their unbelief, him who had been four days already under his dominion. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." It was thus the Son of righteousness rose upon us with healing in his wings, and thus when viewed by faith as heaven's best gift to man, that he dissipated the clouds of thick darkness which hung heavy over the tomb, and poured a flood of light and joy on all that lay beyond.

II. But Christ not only taught the doctrine that he abolished death, but furnished striking proof of his power to raise the dead to life again. He not only healed all manner of diseases, bore our sickness and infirmities, but actually invaded the dominions of death, took the prey from the mighty, and set the lawful captive free. In reply to the question, "art thou he that should come, or do we look for another?" Jesus answered and said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." We have alluded to one notable case in the raising of Lazarus, and that in such circumstances as to manifest in the clearest manner, that the grave was not secure from his power, and *one* well established truth is as good as a thousand; but this was not the only instance in which that power had been made great, and in which ocular demonstration was given that death was abolished. He was met and overcome just where his triumph was the great

est, and the misery effected by his cold and iron grasp the most complete. Death delights to surprise the young and sanguine of our race, to blast the hopes and wither in the tomb the infant buds of beauty; so here did Christ shew that he had the greater power to overcome the last and greatest enemy, who claims "all seasons for his own." "The maid is not dead, but sleepeth," is the reply to the hopeless anguish of loved ones around the early dead, and even laughing to scorn the kind intelligence, as if trifling with their grief, he took her hand saying, "maid, I say unto thee arise," and she arose and was restored to her overjoyed parents. Such, too, was the affecting case of the widow's son at Nain, the only son of his mother. But we need not multiply instances. They stand as striking and perpetual monuments to all people and for all time, that he hath abolished death, subverted his throne, and given his people a right to reign with him in life above, and that for evermore. If more were wanting to confirm and establish the statement in the text, we have it.

III. In his own death and resurrection from the dead. Christ, though nailed to and lifted up upon the cross agreeable to his own prediction; though there the semblance of weakness and the apparent victim of a superior power arrayed against him; though bearing all the symptoms of defeat; even there, gave signs of a more potent energy than earth or hell, in their malignity could muster for his overthrow and destruction, or than he had exhibited hitherto during his brief ministry on earth; for though he died upon the cross, and suffered the death of the vilest malefactor, yet he did not die by *crucifixion*. When all things were finished that were written of him, he cried with a loud voice, and *gave* up the ghost—thus foiling death of his prey at the very instant he was sure of his victim. O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgment and his ways past finding out! And then behold! simultaneous with the rending of the vail of the temple, the graves were opened, and many bodies of the saints which slept arose and appeared unto many. How

amazing the manner; abolishing death by becoming himself subject to it!—dying that death might die. But go to the tomb of Joseph, and witness his power there in, rising again from the dead, on the third day, a conqueror of death, and him that has the power of death, (i. e.) the devil. He is entombed in a new sepulchre wherein never man was laid; a large stone is laid to the mouth of it and sealed; a Roman guard is placed over against it. Is he not secure? May not the prince of darkness and his myrmidons triumph and exult, that now the Prince of life is secure within their toils, and no longer at large to disturb the onward progress of darkness and death? Ah! short lived triumph. Baseless expectation. The morning of the third, the appointed day dawns, the hour has arrived, when lo! the Almighty Conqueror bursts the barriers of the tomb, hurls monster death with all his frightful powers from the throne of dominion, and comes forth “carrying captivity captive, spoiling principalities and powers, making a show of them openly.” Thus has Christ manifested the exceeding greatness of his power in his resurrection from the dead; and by the exercise of that power, inherent and supreme, destroyed death, and with him every other foe we have cause to dread, as inimical and hurtful to the soul. Thus, and then did he confirm the truth of holy writ, that “through death he should destroy death, and that being raised from the dead, he dieth no more, death hath no more dominion over him,” moreover those whom he represented in his death for their offences, and for whom he now pleads in his state of exaltation as the purchase of his blood. “Father I will, that those whom thou hast given me, may be with me where I am, that they may behold my glory—the glory I had with thee before the world was.”

Finally—He hath abolished death by extending to his redeemed the benefits of his own death and resurrection to life, by which they enjoy the unspeakable gift of grace here and glory hereafter. Living or dying, Jesus stands not alone, but he bears the character of the representative of his body, the church; and the fruits of his blood-bought victory

he will continue to dispense to his beloved and believing people, as their circumstances and wants require. Are they dead in sin? "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." are they destitute of spiritual life? He quickens them to "newness of life" now, by the exceeding greatness of that power by which he subdues all things to himself, and shall raise them up again at the last day. Are they afraid to die? Do they fear to go down to the swellings of Jordon—the dark valley of the shadow of death? They need not fear to go down, for Christ, the conqueror has been there before them, has tasted death for every one of them, and with a more than mortal strength, and more magnanimous devotion than the fabled Roman patriot, threw himself into the yawning jaws of death to ransom them from the power of the grave, and deliver from that very fear of death by which they had been held in thralldom. No, believer, there is no cause for fear; your Redeemer who is mighty, is before you. He has passed the Jordon of death, and "behold he is alive for evermore, and hath the keys of hell and of death." His cheering promise is, that he "he will guide you with his counsel, and afterwards receive you to glory." Thy dead men shall live, together with my dead body shall they arise," &c. "Him that overcometh will I give to sit with me on my throne, even as I have overcome and am set down with my Father in his throne." He that overcometh will not be hurt of the second death. Christians, you profess to seek those things which are above where Christ sitteth—seek to know him in the power of his resurrection, in the fellowship of his suffering be made conformable to his death. Be it your constant and blessed employ, out of the depth of this world's desolation, to look for a new heaven and a new earth wherein dwelleth righteousness; and while living, live "not unto yourselves, but unto him who died and rose again, that the life also of Jesus might be manifest in your mortal body, whether by life or by death." Giving thanks to the Father by him who hath saved us and called us with an holy calling, "who hath abolished death and brought life and immortality to light through the gospel."

IMPORTANT SUGGESTIONS TO MINISTERS.

The following extract from the valuable works of Dr. Spencer, of Brooklyn, recently published by M. W. Dodd, of New York, contains an account of him as a pastor :

“ He always carried with him a book containing a full directory of his congregation ; and in it the date of each visit was registered opposite the name. It was his rule to call on each family who attended on his ministry, once every year, and as much oftener as circumstances seemed to render it desirable. None were passed by in making these visits. The poor, the obscure, the lonely widow, were as sure to receive the pastor's call as the rich and the distinguished. We never heard it said of him, as it is sometimes said of good ministers, ‘ My pastor never calls to see me.’ * * * * Through the lanes and alleys of the city he often went, exploring the neglected fields of misery and moral degradation ; an interesting memorial of his kindness and care might be gathered thence. The sun never beat too fiercely, nor the storm rages too severely. Seldom was he away during the hot and sickly months of summer ; preferring to wait until his brethren had returned from their annual recreation ; keeping his church open, and ready for any services which might be demanded of him. He had, too, a wonderful faculty of *knowing* people ; a person could not attend his church many Sabbaths and fail to make his acquaintance ; he would inquire him out ; find where he lived ; know something of his history and interest himself in him. * * * In the *young* of his charge he took interest. He had a remarkable faculty for adapting himself to their feelings and states of mind. Familiar and affectionate, like a father, he very generally secured their confidence ; and by the tender interest he felt in them, and the power of his persuasion, won many of them the Saviour. Seldom was one of his years more tenderly

loved by the younger portion of his flock ; and yet he never sacrificed in the least the dignity or proprieties of the sacred profession. He did not forget even those who were temporarily away from his ministry, but followed them with his counsels and entreaties. Many scores of letters has he written to such while at school, or on visits from home, full of ministerial love and solicitude, pleading with them for Christ and heaven.

“His sympathy with those in *trouble* and distress—with the suffering poor, the sick, the bereaved, the tried, the desponding—was profound and active. He was charitable, giving largely in proportion to his means, but always in an unobtrusive way ; in his visits of mercy ministering to the body as well as to the soul, and never refusing even the door-beggars, so many and so generally unworthy in the city, justifying it by saying, ‘I had rather be imposed upon fifty times than deny one really deserving person.’ The poor of Brooklyn will miss him as much as any other class. And so will those who need the balm of the gospel poured into their bleeding hearts.”

INDIFFERENTISM MISTAKING ITS AIM.

The contemner of all religion may say what he will, yet it is a fact, that religion, true or false, runs into all the forms of civilization, good or bad, as a powerful formative cause. And he who overlooks this element in the formation of social and national character, comes to most absurd conclusions. It was mainly the difference of religions that made the difference between the ancient Jews and the heathen world around them. From the reign of David to the opening of Christianity the Jews had a high state of civilization and social morality, excepting when they imitated the religion, and through

that partook of the debasement of the heathen around them. It is religion now that makes all the difference between heathen barbarism and Christian civilization. Whatever of civilization exists among the heathen is barbarism, in comparison with Christian society. Look at China, now the most civilized of heathen nations. Its civilizing arts and agencies have been in undisturbed operation for thousands of years. It has had many of the arts of civilization longer than any other people; and yet it has been stationary from a time earlier than the Christian Era. See what a people its religion has produced, and contrast it with what Christianity has produced, in England, for example, and then say whether the question between a true and a false religion is of no consequence.

But many concede, thus far, that Christianity is a better civilization agent than heathenism; that it is a good thing to keep the common people in order, though they themselves need it not; that the masses of the people have weaknesses and superstitions which require religion to regulate them. Any thing, however, that bears the name of Christianity, though it be wholly contrary to its truth and spirit, will in their view answer all this purpose. But it so happens, that each of the varieties of professed Christianity produces a form of civilization suited to itself. The Greek Church makes Russian serfs; the Romish Church makes serfs of another kind. The difference between the civilization produced by Romanism and that produced by Potestantism, is seen by comparing France and England; or England and Ireland; or, more strikingly still, New England and the French Canadians, reared in time and other circumstances, excepting religion, precisely similar.

The single event of the Lutheran Reformation contributed more than any other cause to what is desirable in that present social condition of Christendom. The leading agents of the Reformation were the foremost agents of civilization. As soon as the Reformation began to spread in the different nations, a bond of sympathy was formed between them;

channels were opened for the flow of a common feeling, and for an interchange of social improvements. It seemed trifling circumstance to the Scotch nation, that John Knox became a disciple of Calvin, and went over to Geneva to learn the way of God more perfectly. But when he returned to give a new religion to Scotland, he returned to regenerate the whole social and civil condition of its people, and to introduce those agencies which have made all the difference between the Scotch as they are and the Irish Romanists as they are.

Indifferentism usually makes an exception of Calvinism, so that while it is tolerant towards other forms of religion, it is specially averse to this, because it bears the life and force of the gospel of Christ. Yet it is this hated Calvinism which has led the way in the production of free institutions, and in giving a spring to all the useful arts. Bancroft, our distinguished historian, while he was no votary of Calvinism, testified as much as this. And his testimony may here serve in stead of the specification of numerous facts, for which we have not room. Had we room to devote to it here, we might show in many particulars, the agency which Calvinism had in impelling to the settlement of New England, and the others of the United States; also in giving birth to our free institutions, and an impulse to the War of Independence. We might show what it did in England to demolish a monarchy administered in tyranny, and to bring in the Commonwealth; and then to infuse into the English Constitution whatever of liberty it now has. We might see how the little of freedom that exists in France stands connected with the little of Calvinism that had struggled for existence there, in view of its own blood. We might in a similar manner trace its footsteps over Switzerland, Holland, and Protestant Germany.

It betrays a glaring want of common sense, and ignorance of common facts in history, to despise the difference of religion as they effect national character.—*Puritan Rec.*

CONTENTS OF VOL. V.

	PAGE.
SERMON I. Present Claims of the Head of the Church on Pious Young Men. By Rev. JOSEPH CLAYBRAUGH, D.D.....	69.
SERMON II. Ministers and the Reforms of the Age. By Rev. LEANDER H. LONG.....	81
SERMON III. The Everlasting Covenant. By Rev. ALEXANDER SHARP, D.D.	103.
SERMON IV. Personal and Family Religion. By Rev. JOHN M. GORDON.....	121.
SERMON V. The Times, and our Duty. By Rev. ALEXANDER SHARP, D.D.....	137.
SERMON VI. Mere Popular Preaching, not of Gcd. By Rev. JOSEPH CLAYBRAUGH, D.D.....	152
SERMON VII. The Divine Decrees. By Rev. JOSEPH R. WALKER.....	171.
SERMON VIII. The Present and Future Bodies of the Saints. By Rev. DAVID MACDILL, D.D.	209.
SERMON IX. The Gospel Minister. By Rev. JOHN B. DALES, D.D.....	224.
SERMON X. God as Saviour. By Rev. JAMES CASKEY.....	238.
SERMON XI. The Great Salvation. By Rev. SAMUEL WALLACE.....	252.
SERMON XII. The Beleiver's Delight. By Rev. ANDREW S. FULTON.....	270.
SERMON XIII. Christian Ownership. By Rev. JAMES M. WALKER.....	278.
SERMON XIV. True and Formal Religion. By Rev. JOSEPH R. KERR.	289.
SERMON XV. Man's Immortality, No. I. By Rev. WILLIAM T. FINDLEY.....	301
SERMON XVI. Office of the Ruling Elder. By Rev. WILLIAM DAVIDSON.	321.
SERMON XVII. Man's Immortality, No. 2. By Rev. WILLIAM T. FINDLEY.....	344.
SERMON XVIII. The Ambassador for Christ. By Rev. N. R. KIRKPATRICK.....	361.

SERMON XIX. The Glory of a Christian Church.	
By Rev. CHARLES T. McCAGHAN.....	370.
SERMON XX. The Certain Salvation of Christ's People.	
By Rev. ANDREW RITCHEY.....	380.
SERMON XXI. Christian Zeal.	
By Rev. JAMES GOLDEN.....	433.
SERMON XXII. Ministerial Ardor.	
By Rev. J. T. McCLURE.....	447.
SERMON XXIII. Death Abolished.	
By Rev. PETER GORDON.....	467.
LECTURE. Natural Christology.	
By Rev. WILLIAM DAVIDSON.....	401.
PRESBYTERIAL ADDRESS.	
By Rev. ALEXANDER YOUNG.....	461.

MISCELLANEOUS.

MINUTES of the Fourteenth Gen'l Synod of the West.....	1.
MINUTES of the 2d A. R. Synod of the West.....	187.
INTELLIGENCE.....	66, 118, 184.
BIAGRAPHY. Rev. MATHEW LIND.....	815.
BRIEF ESSAYS AND SKETCHES.....	358, 395.
THE PULPIT AND THE AGE.....	428.
IMPORTANT SUGGESTIONS TO MINISTERS.....	475.
INDIFFERENTISM MISTAKING ITS AIM.....	476.

